



The Antiquary.



APRIL, 1888.

The Symbolism of the Roman Sepulchral Stones of Chester.

CLASSICAL symbolism is so wide a subject, and stretches out into so many collateral branches, that it is not easy to indicate very fully the motives and meanings that apparently simple expressions of it have been meant to convey. More particularly is this the case when it is recollected that the range of thought and opinion connected with the ancient mythologies, as well as their codes of religion and morality, differed so widely from our own as to render it almost impossible to read the meanings intended to be conveyed by these ancient works, or to make all their curious complications and subtleties intelligible to ordinary readers, without giving some account of the methods of thought from which they sprung.

In a short sketch of the symbolism of these Chester remains, therefore, it must not be supposed that all their allusions are exhausted, since only very few of the more prominent can be indicated; reference will only be made to the general subject so far as they illustrate it.

In the first place, the difference of view from our ideas of the condition of the soul after death must be spoken of. The doctrine of rewards and punishments after death scarcely existed at all in classical theories. That doctrine was originally an Oriental one; and the teaching of a final judgment, and rewards for good or evil, which Christianity has enforced as a motive of life, held scarcely any appreciable place in classical teaching. The passing of the disembodied spirit into the underworld,

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where it enjoyed a shadowy immortality, was connected with no terrors or misgivings for the next life. The Shades, like the Gods, were immortal; indeed, they became in this sense Gods; and to them, at the ancestral tombs, divine honours were paid at the funeral feasts by their posterity. They were as Gods, but without the powers of the higher Gods.

To the Shadow-land they took their old thoughts, likings, and characters; they were neither degraded nor exalted, hence the tombs were furnished with vessels, couches, arms, such as they loved in life; sometimes these were broken, so that the *shade* of a man's belongings accompanied him. To this idea must be attributed the early practice of slaughtering slaves, horses, or dogs, and sometimes those loved by the deceased, who were to form his retinue in the shades. On the pyre of Achilles, Trojan youths were slain, and Priam's youngest daughter, Polyxena, who had loved Achilles, was afterwards sacrificed. In the course of time, living victims ceased to be offered; but figures of clay or metal were placed in the tombs as their substitutes.

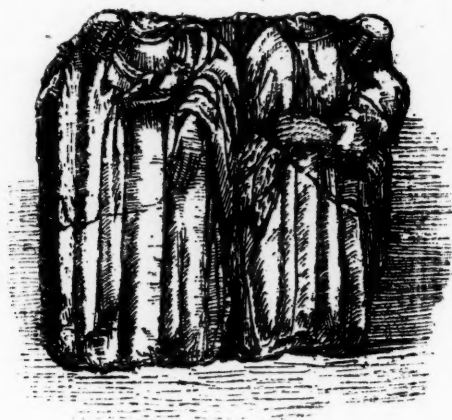
In the Chester stones there is a modification of these ideas. Nearly all the inscriptions bear the "D. M.," "Diis Manibus" (To the Gods, the Shades). In China, the primitive worship of ancestors, which is at the root of many of the heathen systems of mythology, is still kept up. Each inscription bears usually the name of him who set it up; and the idea of a companionship for the departed is strongly shown in these sculptures. The Syrian Centurion, whose wife set up his monument, has caused her own figure to be wrought upon it; but her name is not cut on the space left for it. Upon the large memorial stone inscribed to Domitian Saturnii two figures are also sculptured, but only one inscription, the second figure being most likely that of the person who erected the memorial. On a monument in the museum an attendant looks over a screen or curtain at a recumbent figure on a couch. The stone of ecclesiastical type (No. 4, page 97) has two figures; the lesser one may represent a female attendant. The most forcible illustration of this idea is shown in a sculpture of two figures, unhappily now headless, who walk together, each with an arm thrown over

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the other's shoulder, in loving companionship.*

The symbols of death represented in ancient art are very varied and numerous; and in some cases the derivation of the type is intricate. The Chester sculptures show chiefly the simpler types. Death is seldom represented otherwise than in a gentle, plaintive, and restful personification. The exceptions to this are chiefly of Etruscan origin, as where the tusked and clawed and serpent-wreathed Charon is shown leading away the soul; or the head of Gorgon, as Queen of Hades, is set above the tomb's entrance.

his paw on the rolling wheel; sometimes the ring is broken. On the fine stone inscribed to Lucius Annus (the name is suggestive), among those from Chester walls, are carved, in very low relief, three incomplete circles at the apex, and each side of the pediment, faint markings suggest that the central one was combined with a wreath, and in the circumference are slight incomplete circular markings. The sculpture is too much worn to speak decisively on these representations; but the interpretation of them, as symbols of the broken and past years of the dead, is not an unlikely one.



The Genius of Death is shown as a youthful figure, sometimes winged and in an attitude of rest, with crossed feet or folded hands, carrying sometimes an extinguished or inverted torch. On more than one Cippas among the Chester monuments such a figure is carved, bearing the inverted or extinguished torch, but not winged, as in some other examples.

A second type of death is the hoop or wheel. "Annus" stands alike for year and ring, symbolizing the rolling of the year, an expression still current among ourselves. Sometimes the ring is held by a Genius, who stops its course; sometimes a gryphon lays

The bird and the harpy are both types of the passage of the soul. That of the swift and silent fleeting of a bird is a very obvious one. On a stela in the museum (that on which the attendant looks over a curtain) a conspicuous bird sits, in a wreath, above the head of the chief figure. In the stone where the two companions walk in close embrace, the right-hand figure carries a bird in the right hand, the other a drooping sheaf of corn.

It is possible that the bird, so carried in an attitude suggesting that it is about to be set free, may signify that the deceased died by his own hand, and the sheaf may have reference to an untimely cutting down, as the ears of wheat are sculptured as if empty and flaccid.

The origin of the harpy as a symbol of

* It will be seen that there is a superfluous hand in this composition. It is possible that there may have been a group of three figures, the one behind placing a hand on the shoulders of the other two.

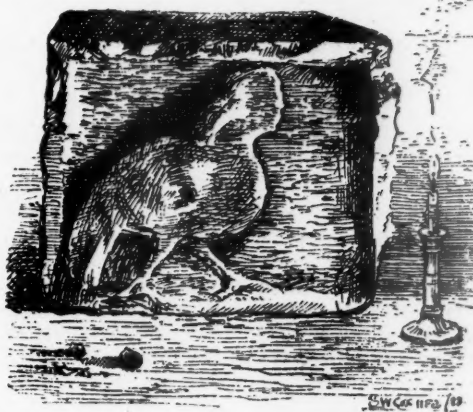
death arose from the emblematic bird being represented with a human face, to typify

We have a harpy among the stones from the wall.



the human soul. Gradually this figure became associated with a ravenous creature,

Hercules and his labours were subjects commonly used as sepulchral subjects, nor is



with great claws, that tore away the soul to Hades. The harpy was the snatcher away.

there anything in the circle of symbols that more strongly appeals to modern sentiment

and Christian ideals. The suggestions carried by the acts of the hero, who, after strenuous labours for the good of his fellow-men, was slain at last by the cruel revenge of his enemy, and raised for his deeds to a place among the higher Gods, is no mean foreshadowing of the Christian strife. Nor do the labours of Hercules, which serve to adorn the ivory throne of the Popes, called the chair of St. Peter,

The vine, its fruit, and wine, its product, are among the most general and widely spread symbols of immortal life, and of this latter type, wine, we have many examples among the Chester stones; five or six at least either place a cup in the hand of a figure or represent the ideal feast of the departed. It is indeed the prevailing symbol among these remains. Even



seem inappropriate ornaments. The destruction of the Stymphalian birds, the devourers of human flesh, the destroyers; the rescue of Alcestis, the wife of King Admetus, from the grasp of death; the conquest of Cerberus, guardian of the gates of hell; not to speak of other labours, suffice to account for the frequent use of these types on tombs. Although the figure given at page 96 is fragmentary, it appears to fit this better than any other interpretation. Upon another stone is a head similar to that of Hercules.

the Jews used this type in the Temple, where the golden vine was spread over the doorways. In these Chester remains only the latter symbol, wine, is shown, and connected with it is the representation of the feast of the departed, who, resting from all further earthly toil, recline on couches, and imbibe the wine of immortality. The exaltation of the spirit caused by wine was doubtless the origin of this symbolism. Nothing is more common on classical tombs and vases than representations of these feasts, nor have they all the

grossness that similar scenes would convey to modern minds. It must be borne in mind that intoxication was not one of the main results of the drinking parties of the classical age; drunkenness was not only held to be disgraceful, but it was the custom to drink wine largely mixed with water, so that the result was rather exhilaration than gross excess. How strongly this idea of the sacred and life-giving nature

Church, was not without preparation for its reception as a familiar idea to the classical mind. We cannot reflect upon the symbolism of death and the underworld, so pathetic, tender, and poetic, in very many of its allusions, exhibiting so much less of the grossness prevailing in other lines of thought, and having so much to show of that underlying stratum of truth and preparation for



of the vine held the classical world may be seen also by the representations of Bacchic scenes, sculptured on many sarcophagi, in the vine-painted and trellised walls of some of the greater Roman tombs and catacombs, and in the representations in such structures of the Cenacula, which were common to some of the heathen and philosophic Cults of the latter classical times as well as to Christianity. The Christian Eucharist, the spiritualized and purified observance enjoined upon the

better things, the first dawning of coming light that was to lighten the world, emerging from the chaos of worn-out Paganism, without seeing in these relics something more than mere date-marks of history, though these too are thereby shown. Nor can we read the short, modest records, in so few words telling so much, without recalling the desire expressed in the ancient chant, "*Requiem æternam dona eis Domine et lux perpetua luceat eis.*"

EDWARD W. COX.

NOTE.—A few of the stones from the wall, with previous finds, are now in the Grosvenor Museum at Chester. Some of the best sculptures are kept in the Town Hall; but the largest number of stones are in a temporary shed in the Dean's Field. These are not yet accessible to the public.

Finger-Rings.

BY THE LATE HODDER M. WESTROPP.

(Continued.)

THE following is a list of the principal classes of rings: Signet-rings—Christian rings—Charm or Amulet rings—Magical or Talismanic rings—Cabalistic rings—Astrological rings—Fide rings—Gimmel rings—Puzzle rings—Thumb-rings—Armorial rings—Memorial or Mourning rings—Death's-head rings—Token rings—Marquise rings—Ecclesiastical and Papal rings—Investiture rings—Giardinetti rings—Iconographic rings—Motto or Posy rings—Harlequin rings—Regard rings—Cramp rings—Key rings—Rings with diamonds for scratching glass—Crystal and Onyx rings—Reliquary rings—Nun's rings—Religious rings—Decade rings—Poison rings—Betrothal rings—and, lastly, the Wedding ring.

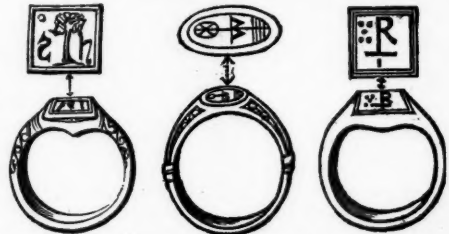
Signet-Rings.—The earliest purpose for which rings were employed was as signet-rings. From the earliest period down to the present day they were used to impress the seal of the owner on deeds and instruments of importance. This custom was prevalent among Oriental nations from an early period. Signet-rings are alluded to in the Books of Genesis and Exodus. When Tamar desired some certain token by which she would again recognise Judah, she made her first request for his signet. We find the signet of Judah the Syrian pledged as a security for payment; that of King Pharaoh given to Joseph as a badge of investiture with vicarious authority; the treasure-chamber of Rhampsinitus secured by his seal, as told by Herodotus; the temple of Belus sealed up with the signet of

with the signet of the same King, and with the signet of his nobles. The earliest Egyptian signet-rings we have already noticed. One of the most celebrated signet-rings in ancient times was that of Alexander the Great, which bore his portrait by the celebrated engraver Pyrgoteles. The signet-ring of Julius Cæsar bore the figure of Venus Victrix; that of Augustus, at first a Sphinx, afterwards the head of Alexander the Great, and, lastly, his own portrait.

The only signet of Imperial Roman times which has come down to us, is the celebrated sapphire of Constantius, in the Rinucini cabinet, Florence. The Emperor is represented as spearing a monstrous wild boar. It bears the legend *CONSTANTIUS AUG.* These signet-rings were usually employed for sealing the legal acts of public, and much of the business of private life. They were also used to seal up such parts of the house as contained stores or valuable things, in order to secure them from thieves. Wine-jars were usually sealed with them. Such a ring was styled *annulus signatorius*.

At a later period, and at the present day, the signet usually carries the coat-of-arms or crest of the owner.

In the fifteenth and sixteenth centuries



MERCHANTS' RINGS.

some signet-rings bore "merchants' marks," a combination of the initials of the owners.

Christian Rings.—They usually bore the monogram of Christ and other symbols of Christianity. They generally date about the fourth and fifth centuries of our era. In the Fortnum collection are several interesting examples of these rings, among which we may particularize the following as illustrating the style of these rings: A bronze ring; on the flat circular bezel is incised the sacred monogram reversed, within a border line.



FRENCH SIGNET-RINGS.

Darius; the stone closing in the den of lions and their fellow-prisoner Daniel sealed

A bronze ring with a circular bezel, which bears incised a palm branch between two fishes. A bronze ring; on the plain circular bezel is the rudely incised figure of a lamb or sheep, standing upon a ship, and with head turned backwards. Bronze ring; the oval bezel bears a coarsely executed figure of the *pastor bonus*, in intaglio. He is clad in a short tunic, carrying the sheep or lamb on his left shoulder, and stands facing to his left, between two other sheep, or perhaps dogs, which look up towards him. Pagan subjects also occur in Christian rings, such as Orpheus surrounded by animals, which he charms with his music. A bronze ring with a rudely incised representation of Orpheus is in the same collection.

Charm or Amulet Rings.—These were considered to make the bearer proof against evil influences; the bezel carried representations of different objects, which were supposed to ward off evil. One has been especially noticed of Roman times, on which is represented a human head with an elephant's trunk, holding a trident, an amulet against the perils of the sea. Another example of this kind of ring is the toadstone ring (the fossil palatal tooth of a species



AMULET RING.

of nay), which was supposed to protect newborn children and their mothers from the power of the fairies. The toadstone in the ring was also said to indicate the presence of poison by perspiring and changing colour. In the Middle Ages, the names of the three Magi, Caspar, Melchior, and Balthazar, whose shrine is at Cologne, constituted a charm against diseases and evil influences. A charm ring in medieval Latin was styled *vertuosus*.

Magical or Talismanic Rings.—They were worn to ward off evil spirits and serpents. The figure of a cockatrice in relief on a ring was a talisman against the evil-eye.

Cabalistic Rings.—They bear strange, unintelligible inscriptions, such as, OU . THEBAL . GUT—GUTHANI . —DEBAL . GUT . GUTTANI .—UDROS . UDROS THEBAL—MEL



CABALISTIC RING.

+ GEBEL + GOT + GUT—HAI + DABIR + HABER + HEBER. The first formula was against falling sickness; the other against other diseases.

Astrological Rings.—They carry the representations of the signs of the Zodiac and of



ASTROLOGICAL RING.

the planets which presided over the destinies of the owner. The sign which presided over the destiny of Augustus was Capricornus.

Fide Rings.—These carried two hands clasped, as emblems of friendship, and were generally gifts as memorials of friendship. When the ring was set with a precious stone and two clasped hands at the back, it was a



betrothal ring. These rings were used by the ancient Romans, by whom they were called *fides*; we have an example of one with clasped hands, and with it this inscription, PROTEROS VGLAE, Proteros to Uglia.

Gimmel Rings.—The gimmel or gemmall ring, as its name implies (gemelli), is constructed of double hoops, which play one into the other; each hoop is surmounted by



GIMMAL RING.

a hand, and in the palm of the lower hand is represented a heart. When the hoops close they unite into one ring; the hands slide into contact, enclosing the heart, thus symbolizing love, fidelity, union.

Puzzle Rings.—They are composed of a number of rings linked together, which, when properly adjusted, form one ring. The puzzle is, when they are loosed, to join them all together again into one.

Thumb-Rings.—Signet-rings were those worn on the thumb by the Egyptians. In Roman mediæval and later times, rings of a large size were worn on the thumbs. The Roman rings were of enormous size; one of them, as we have already mentioned, is figured in Montfaucon, and bears the bust in high relief of the Empress Plotina, the consort of Trajan. It is three inches across.

Chaucer alludes to the custom of wearing thumb-rings in the "Squire's Tale," where it is said of the rider of the "stede of bras," who advanced into the hall, that "upon his thumb he had of gold a ring." In Shakespeare, Falstaff boasts that in his earlier years he had been so slender in figure that he could readily have crept through an alderman's thumb-ring. Even as late as 1664, a grave citizen of the Lord Mayor's show is said to have worn a seal ring on his thumb. The sole object of these massive rings seems to have been to indicate the wealth or importance of the owner, when worn by the middle classes who had obtained any municipal position. These rings were evidently used as personal signet-rings by such as were not entitled to bear arms. Thumb-rings of jade were worn by the Hindoos on the right hand, in order to be used in drawing the bow-string.

Armorial Rings.—They were generally of solid gold, with the bezel engraved with the armorial bearings of the owner.

Memorial or Mourning Rings.—These were inscribed with the name of the deceased, and the date of his death. In the Loan Collection, South Kensington, was an interesting example of a memorial ring belonging to the Duke of Richmond. It was of gold, set with diamonds, the hoop enamelled in white, and inscribed "E.S., Dux Buckinghamis," divided by a ducal coronet on a black ground. It was made in memory of Edmund Sheffield, 2nd Duke of Buckingham, who died a minor, 1735. Black enamel was used for those who had been married, and white for the unmarried. There are also several memorial rings, set with a miniature portrait of Charles I. The Londesborough collection contains one of these rings. It is of gold, with a square table-faced diamond on an oval surface, which opens and reveals beneath a portrait of Charles in enamel. The face of the ring, the back and side portions of the shank are engraved with scroll-work, filled in with black enamel. Another was in Horace Walpole's collection. It has the King's head in miniature, behind a death's-head, between the letters C. R. The motto is: "Prepared be to follow me." It is described in the catalogue of his sale as one of the only seven mourning rings given at the burial of Charles I. Some other examples also occur, one in the collection of

Mr. John Evans, and another in the family of Rogers of Lota, near Cork. In the Braybrooke collection is a small gold mourning



MEMORIAL RING OF CHARLES I.

ring, in memory of Queen Mary, wife of William III. The hoop is surmounted by a square box, which contains a tress of the Queen's hair, plaited, with M. R. and a crown in small gold ciphers laid over it. In the same collection is a gold mourning ring, mounted in letters of gold on black enamel, "Gulielmus III., Rex." After the "Rex" is a death's head of gold. In the possession of Mr. Fortnum is a mourning ring of Queen Anne, the bezel of which is formed as a coffin, containing a mat of the Queen's hair, over which are the crowned initials A. R., and a death's-head and cross-bones beneath a piece of crystal. The hoop is enamelled black, with the inscription, ANNA . REGINA . PIA . FELIX . in letters of gold; inside is engraved, "Nat. 5 Feb., 1664. Inaug. 8 March, 1702. Obt. 1 August, 1714." Frequently in wills a sum of money was left to certain persons to buy mourning rings. In Shakespeare's will, five of his friends were left bequests of memorial rings. Two are his townsmen, Hamlett Sadler, and William Raynolds, who each had twenty-six shillings and eightpence left them "to buy rings." Izaak Walton added a codicil to his will (1683), for the distribution of memorial rings to several of his relations and friends, with the motto: "A Friend's Farewell. I. W., obiit," the value of the rings to be thirteen shillings and fourpence each. Mourning rings were also left by bequest in former times. One of silver, jet, and gold, bears the inscription: "When this you see, remember me."

Washington made bequests in his will to each of his sisters-in-law and friends of a mourning ring, of the value of one hundred

dollars, as mementos of his esteem and regard.

Death's-Head Rings.—They were very commonly worn by the middle classes in the latter part of the sixteenth and the early part of the seventeenth centuries; particularly by such as affected a respectable gravity. Shakespeare, in his *Love's Labour's Lost* (Act V., scene 2), makes his jesting courtier, Biron, compare the countenance of Holophernes to "a death's face in a ring." In the *Recueil des Ouvrages d'Orfèverrie*, by Gilles l'Egaré, published in the reign of Louis XIV., is an engraving of one of these rings. The bezel



DEATH'S-HEAD RING.

is supported by skulls with wings, and the hoop is composed of mortuary emblems on a ground of black enamel. There is also an example in the Londesborough collection. In the Museum of the Society of Antiquaries of Scotland is a swivel ring, having on one side a death's-head and cross-bones, with the inscription: "RAMENDER ON DETHE"; on the other a deer lodged, the cognizance of a family of Scott, with initials I. S.

[In the next section an account will be given of "Token Rings," which were given as pledges of friendship or love. They have also been used as pledges for repayment of loans, and were frequently employed as tokens of credit.]



On Chronograms.

BY JAMES HILTON, F.S.A.

Continued from the ANTIQUARY, vol. xvi., p. 61.

II.

THE custom of writing complimentary and congratulatory verses prevailed on the continent of Europe, in the sixteenth century and afterwards, especially in Germany and the Low Countries. The presence of such compositions in printed books bears testimony to the correctness of this remark, and even suggests, by their number, that a great many more verses may have been written and privately circulated without being printed, and so have passed away beyond recovery. The verses which I allude to are almost exclusively in the Latin language, and the writers of them were mostly accomplished scholars, either as laymen or ecclesiastics, actuated by various motives of admiration or flattery; the attainment by a friend to some academical or social dignity, the publication of some important literary work, a marriage, a birthday

anniversary, the election of a bishop, the accession to a regal or imperial throne—all these circumstances have afforded an opportunity for addressing a couplet, a brief stanza, an epigram, or an ode to mark the particular occasion. The chronogram date is often introduced as the principal feature, or as an accompanying ornament: a finishing touch, as it were, to a longer composition. More rarely a whole poem, extending even to hundreds of lines, is written in chronogram, repeating so many times the date of the circumstance of which it is the subject. Neglected old books and tracts afford many examples of this use of chronograms, showing by their date, thus expressed, the long prevalence of the custom. Examples are to be found more scantily in works in the earlier part of the present century. The following marriage congratulations, mostly hexameter and pentameter couplets, will serve to illustrate a class, simple in form; and I venture to add some close translations, though they may fail to improve on the neat Latin compositions:

On the marriage of Theodore Hultscher and Elizabeth Henning at Marburg, on 27th May, 1594:

MaIVs Vt affVLget terræ ter LVCe noVena }
en Casta est hVLtser IVnCta pVeLLa tIBI. } = 1594;

i.e., When May shines to the earth with the thrice ninth day, Lo! the chaste girl is joined to thee, O Hultscher.

Several congratulatory poems follow the chronogram; the last of the series concludes thus:

sIt thaLaMV s felIX sponsI sponsæqVe IVgaLI s, }
et CresCet soboLes sICVt oLIVa pII s. } = 1594;

i.e., May the married state be happy to the husband and wife, and may offspring increase like olive branches to the pious couple.

The date of a marriage at Rostock is thus given at the end of some verses:

oCtaVa Vt CoeLI sVrgIt LVX CLara noVeMbrIs }
IVnCta est, en, sponso, sponsa petIta, tIBI. } = 1597;

i.e., When the eighth clear light of heaven (or day) of November rises, Lo! the desired bride is joined to thee, the bridegroom.

The date of a marriage at Griefswalde, in Prussia, is thus expressed:

VLtIMa nVnC IanI LVX orta, probante IehoVa }
IVnCta est hIC CLaro sponsa petIta VIro. } = 1598;

i.e., Now the last day of January has arrived, with God's approval the devoted bride is joined to the illustrious man.

The marriage of Justus Ungel and Gertrude Hober at Marburg, on 28th October, 1612, is dated by this couplet at the end of some sixteen verses composed as a "cento" on lines from Virgil; no other form of date is given:

Vt qVater oCtobrIs septeM LVX fVLget ab aXe, }
tVnC sponso VnkeLeo beLLa pVeLLa VenIt. } = 1612;

i.e., When four times the seventh day of October shines from above, then the lovely girl comes to her espoused Ungel.

A considerable number of verses were published to congratulate Peter Elias Schrötter and Anna Catharina Vigel on their marriage at Marburg, on 16th October, 1615, comprising these chronograms of the month and year:

VigeLIa, oCtobrI, sChrötero heIC IVngItVr, aCtV, }
Mense; noVIs IVstVs sIt noVVs hICqVe thorVs. } = 1615;

i.e., Miss Vigel is really joined to this Mr. Schrötter in the October month; may this new marriage be a right one to this new couple.

hoC anno, oCtobrI, CeLebrat sChröterVs eLIas }
petrVs perConstans IntIMA festa thorI. } = 1615;

i.e., This year in October, the most constant Elias Peter Schrötter celebrates the marriage festival.

In the nuptial poems addressed to Christopher Schellenberg this couplet alone gives the date, 11th September, 1559:

ChrIstophoro ConIVnX sCheLnbergo VbI ContIgIt anna }
LVX septeMbrIs IIt ter noVa bIsqVe qVater. } = 1559;

i.e., When Anna became a wife to Christopher Schellenberg, the new light of September had departed three and twice four times.

A manuscript volume in the British Museum, *Letters of Eminent Dutchmen*, contains some verses by Conrad Schenck, addressed to Peter Moutz on his marriage: "Cum lectissimâ et castissimâ virgine Anna van Lom Segeri filiâ, Venloo, 4 Non: Febr: 1631." The last line is as follows:

fœDere ConIVgII IVnXIIt se MoetzIVs, annæ. = 1631;

i.e., Moetz has joined himself to Anna by the compact of wedlock.

It would seem that his earthly happiness was but of short duration; the next verses tell us that he died in the following year, on the day after the day of St. Paul (25th January), 1632:

postrIDie pAVLI petrVs MoVtz raptVs ab orbe }
VergIt In æthereI regna beata poLI. } = 1632;

i.e., On the day after Saint Paul, Peter Moutz, taken from the world, moves to the blessed kingdoms of the heavenly skies.

On the marriage of the lawyer Antony Vuldere and Jodoca Prostia. This is a Flemish chronogram, and an example of the customary neglect of the letter D as a numeral, as already noticed, and the abbreviation of the ultimate syllable "que" in order to avoid an extra numeral letter:

Læta patet CœLo, patet, en LVX seXta noVeMbrIs }
ConsCia VVLderI prostIoLæq: torI; } = 1595.

i.e., The joyful sixth day of November is manifest in the heavens, conscious of the marriage of Vulder and little Prostia.

On the marriage of a lady of distinction, Brusch, *Chronologia Monasteriorum Germaniæ*:
 named Florence Weza, from a work by C.

VVezañæ stIrpIs fLorentIa nVpsIt heLIæ,
 rabensteInero qVI patre natVs erat;
 ConIVgII serVator eIs fœLICIA Donet
 seCLa, Det et sponsIs prospera fata bonIs. } = 1550;

i.e., Florence of the race of Weza was married to Helias, who was a son of Rabenstein; may the Saviour give to them happy years of wedlock, and may He give prosperity to good husbands.

Examples such as these might be quoted in abundance, on the matrimonial alliances of persons of ordinary social rank. Personages in the highest positions were applauded and congratulated in proportion to their importance; flattery, conveyed in the clothing of every variety of extravagant allegory and poetical metaphor mixed with chronograms, was employed to glorify and exalt them, perhaps also intended to reflect a degree of importance on the authors, and to gain for themselves favour or reward.

The installations of bishops were a fertile subject, and volumes are filled with chronogrammatic compositions by Jesuit and ecclesiastical scholars in honour of their superiors in dignity. The Prince-Bishops of Würzburg and Bamberg have been especially praised in this manner. Many bishops in the Netherlands, and the bishops of Fulda, have had their full share of chronogrammatic

praise. Indeed, almost every bishop of eminence in German and Flemish lands has had reason to be gratified with published congratulations adorned with, or composed in, quaint chronograms of the dates. An instance of quiet flattery is to be seen inscribed under the engraved portrait of Henry Gabriel van Gamaren, the frontispiece to an elaborate Latin address in classic form, on his inauguration as the sixteenth bishop of Antwerp, by the students of the Gymnasium there. Exalted praise of him appears in the first line, by means of his second name Gabriel, which is explained in a footnote as meaning "Vir Dei," in allusion to Luke i. 19—"I am Gabriel that stand in the presence of God"—and verse 26, "The Angel Gabriel was sent from God." Observe also the frequent playful repetition of the syllable, the first word "Vir." The verses are as follows:

*VIR VIRTUTE DEI, fVLgens VIRtutIs IMago, } = 1766;
 henRICVs præVL VIVUs In effIgIe.
 Ut VIRtute Deo Vigeas, antVerpIa, sponsVs } = 1766;
 VIRtute eX aLto LUCet IMago tUI.
 MaJestas pIetasqUe VIGent VIRtutIs In Una } = 1766;
 seDe: pIIs LUX est, qUI VIR apostOLICUs.
 saCra eVangelII LUCens fLagransqUe LUCerna, } = 1766;
 qUI LUX eXeMpLIIs, fULget et eLoqUIIs.
 qUI pUra popULUM sUB reLLIgIone tUetUr, } = 1766;
 qUo tVtore DEI greX sIne Labe VIGet.
 pasCIt oVes ChrIsl, VerBIs qUI bIbLIa saCrIs } = 1766;
 eXpLICat: Ut LUX, sIC forMa, saLUsqUe gregIs.

i.e., A man in the virtue of God, the shining image of virtue, Henry the bishop is alive in this portrait. O Antwerp, so mayest thou flourish in virtue with God, as thy betrothed image shines in virtue from on high. The majesty and piety of virtue flourish on one throne; it is a light to the pious, even he this apostolic man. The sacred, the shining, and the burning light of the gospel, the light which shines in his example and eloquence. It is he who maintains the people in pure religion, and by the same protection God's flock flourishes. He feeds Christ's sheep who develops the sacred words in the Bible; as he is the light, so is he the fold and the safety of the sheep.

* GABRIEL: *Vir Dei.*

Many pages are filled with panegyric verses, in varied metre, sprinkled with chronograms of the year when he became bishop of Antwerp; among them is this couplet,

VIVE DIU fELIX; hIC sæCULa pLUra gUBernes; }
aC fIDEI In CœLI sUsCIpe sarta tUæ. } = 1759.

i.e., Live long and happily; mayest thou govern here for many ages, and then in heaven take thou the crown of thy faith.

This panegyric was issued by the Jesuits of Antwerp; it fills twenty pages, composed in Latin hexameters, followed by six pages of engraved emblems and chronogrammatic verses, bearing allusion to his

armorial badge, a watch-dog crowned; under these figures his watchfulness over his flock is fancifully typified and applauded. The chronograms all give the date 1759. The congratulation commences:

henrICo epIsCopo ConseCrato }
aCCLaMans } = 1759.
soCIetas JesU.

The praises of Dukes of Brunswick and of Hesse in Latin poetry and prose, with a great number of chronograms, have filled hundreds of pages. A panegyric ode, in honour of Antonius Ulric, Duke of Brunswick, was

written by Joannes Rempen, in rhyming sapphic metre, consisting of 228 lines, 57 stanzas of pretty flowing Latin, all in chronogram, giving the date 1704 by each stanza. It commences thus:

Ipse sI pLeCtro CrepItans ebVrno }
phœbVs eXCeLso saLIat CothVrno, } = 1704.
non erIt CantV, fIDIBVsQVe VISO }
par paraDISO.

This John Rempen was a noted man in his day; he was originally a Jesuit, and a member of the Benedictine Order. He wrote much Latin poetry, and a multitude of chronograms, in praise of his patrons, who professed the same opinions as his own, and some bitter ones against Martin Luther and his wife Catharine. About the year 1707 he adopted the doctrines of Luther, and wrote panegyrics on him. An octavo volume of great rarity, consisting of 376 pages, mostly in chronogram, contains his particular writings here alluded to; it comprises 1,050 chrono-

grams of various dates from 1688 to 1710. The title-page is: "Deliciæ Parnassi, sive poemata selectiora, auctore Joanne Rempen, philosophiæ et theologiæ quondam apud pontificios professore publico, modo autem professore in Academia Julia, Helmstadt, 1711." He even marked the period of his determination to abide by the newly adopted doctrines by this Leonine chronogram, which I find appended as a date to an oration spoken by him at the Julian Academy at Helmstadt on the 18th April:

anno qVo IVro sVb DogMate VIVere pVro, }
optataqVe fVga spVrCa reLIqVo IVga. } = 1709;

i.e., The year in which I swear to live under the pure doctrine, and with the wished-for escape I abandon the foul yoke.

Rempen was fond of writing his opinions in Leonine verses. One of his publications is dated by the following couplet in that form,

in which he declares his contempt for the system he had, in former years, strenuously upheld:

anno qVo Vanè styX fVnDIt fVLgVr Inane }
papatVsQVe Latrat, stVLtItIaMqVe patrat. } = 1709;

i.e., In the year when the river Styx vainly hurls an empty thunderbolt, and the papacy barks and perpetrates folly.

And by another Leonine couplet he dates one of his university disputations, thus :

patatVs noX est ; IbI papæ non nIsI VoX est ; } = 1708 ;
faX nItet orta MeI LeX speCIosa DeI.

i.e., The papacy is night ; nothing is there but the voice of the Pope ; light has arisen and shines, the beautiful law of my God.

Chronogram writings assume such a quaint variety of form, that there is constant inducement to wander through them into devious paths of research. But we return now to the congratulations.

The Austrian governors of the Netherlands were congratulated on their arrival in the provinces, and on their visits to the principal cities ; and public ceremonies with pageants marked the occasions. Inscriptions with chronograms of the date were profusely exhibited among the decorations of the streets, many of which have been preserved in books describing the circumstances. Chronogrammatic addresses were also published by some of the public authorities. From the publications relating to the following governors hundreds of chronograms can be gathered : Albert Archduke of Austria, and Isabella Clara Eugenia his wife, 1598 to 1609 ; Ferdinand Infanta of Spain, 1634 ; John of Austria, 1656 ; Leopold William, 1674 ; Maria Antonia, 1692 ; Count de Daun, 1725 ; Charles Alexander, 1749 ; Maria Christina

and Albert Casimir, 1791. All these are in my two published volumes, and probably there were other similar congratulations in existence which I have not yet been fortunate enough to discover.

The German Universities published in the sixteenth to seventeenth centuries a great number of complimentary addresses with chronograms ; the latter are mostly too fanciful and prolix to be interesting when extracted from the text which indicates their special meaning, and are therefore unsuitable as examples here. A great many emanated from the University of Würzburg ; thus, when the degree of doctor was on the 5th May, 1700, conferred on four members, an elaborate allegory was composed and addressed to them, entitled, "Corollæ Majales," a series of Latin chronogrammatic poems, supposed to be recited by certain flowers, roses, tulips, etc., woven into chaplets for crowning the doctors ; all are exceedingly curious, several being composed in chronograms. This couplet stands at the conclusion :

DoCtoraLe CapVt VIrIDes hos serVet honores ; } = 1700 ;
CVnCtaqVe sIC Vireat LVstra VoLente IoVe !

i.e., May the doctoral head preserve these verdant honours ; so, God willing, may he flourish through all time !

In tracing the application of chronograms in the highest social ranks, we find that emperors and potentates have had their full share of congratulation and applause. I may mention particularly the Emperors of Germany, Leopold I. in 1689, Joseph I., Charles VI., and others, who have been the subjects of hundreds of chronograms giving the dates of their birth, marriage, coronation, political events, religious occasions, battles, victories, death and funeral. Sumptuous volumes with fine and remarkable engravings contain some of these compositions, which must have commanded the admiration of all readers who could recognise their merits, and the diffi-

culties of making chronograms. Whatever may be said now, in our busy days, of the waste of time over such work, one cannot help wondering at these literary vagaries. For instance, to do honour to the visit of the Emperor Leopold I. and his wife Eleonora, and their son Joseph I. King of Hungary, to Augsburg, we find, among other curious matters, the "Te Deum" done into Latin hexameter and pentameter chronogram couplets of the date 1689, twenty-six times repeated ; also the "Benedicite omnia opera" similarly treated, giving the same date twenty times. Here is the commencement of the "Te Deum :

te nVMen LaVDare IVVat sVper æthera regnans } = 1689.
 nobIs tV astra regens ConfItearIs herVs.
 te pater oMnIPotens teLLVs VeneratVr, et æther, } = 1689.
 a qVo stat aXes, sIDereIqVe gLobI.
 spIrItVs angelICI tIbI, CœLI, et qVæqVe potestas } = 1689.
 CVM CherVbIn, seraphIn Læta trophæa CanVnt.
 sanCtVs Io! sabaoth DeVs, ante est sæCVLa sanCtVs, } = 1689.
 LaVDe Io! et æterna In sæCVLa sanCtVs erIt.

And here the commencement of the "Benedicite," etc., etc.

VoCe CreatorI beneDICItē CVnCTa Creatā, } = 1689.
 eXVltate Deo, qVI est sVper astra regens, }
 aLIgerI pLaVsV beneDICItē CVnCTIPotentI, } = 1689.
 perpetVāqVe poLI DICItē VoCe bene.
 et beneDICItē aqVæ, qVæ sVnt sVper aëra CœLI, } = 1689.
 CVnCTæ et VItVtes ore DeCente Canant.
 appLaVsV beneDICItē soL, et LVna IehoVæ, } = 1689.
 et steLLæ CœLI LVCE VoVete Deo.

The Emperor Leopold I., and the Empress Leonora, themselves composed chronograms; a book, *Germania Austriaca, seu Topographia*, etc., etc., published by the Jesuits at Vienna, 1701, narrates that Leopold and Eleonora,

returning to Vienna after their marriage, rested at the Benedictine monastery of Göttweih, where they made this triple chronogram, and the Emperor wrote it with his own hand on the wall of their bedchamber:

LeopoLDVs IMperator, et eLeonora eIVs VXor = 1677;
 peraCtIs passaVII nVptIIs LætI VIennaM reDeVntes = 1677;
 In gottVICensIas CeterIo DIVI beneDICtI reLIgIonI } = 1677;
 saCro hoC sCrIpserVnt.

i.e., The Emperor Leopold, and Eleonora his wife, their nuptials having been celebrated at Passau, returning joyfully to Vienna, wrote this in the monastery of Göttweih, sacred to Saint Benedict and to religion.

When Charles III. of Spain, and King of Hungary, was elected Emperor of Germany in 1711, and also at his coronation, there were public rejoicings with emblematic decorations

and chronogram inscriptions, at many places. According to a tract published at Ratisbon, these were to be seen there:

CaroLVM eLegIt DeVs! = 1711;
 a Deo Corona, a Corona paX prIma = 1711;
 CVM Cæsare et grege erIt DeVs! = 1711;

i.e., God hath chosen Charles.—The crown is from God, and most important peace from the crown.—God will be with the emperor and the people.

Deo trIVnI sanCto
 pro
 CaroLo seXto Cæsare aVstrIaCo } = 1711;
 hIspanIæ rege tertIo
 aVgVsto feLICIt atqVe plo
 DebItas grates habet
 sVppLeX ratIspona.

i.e., To the triune holy God, suppliant Ratisbon owes bounden thanks for the Charles who is the sixth as Austrian emperor and the third as king of Spain, august, happy, and pious.

From other publications, hundreds of chronograms of the same events may be gathered; these are some neat examples:

CaroLVs reX hIspanIæ CathoLICVs eLIgItVr reX } = 1711;
IMperII et Cæsar VI. oCtobre XII.

i.e., Charles, the Catholic monarch of Spain, is elected as monarch of the empire, and the sixth emperor (of that name), on the 12th of October.

CaroLVs reX hIspanIæ CathoLICVs ConspiratIs VotIs } = 1711;
franCofVrtI eLIgItVr reX et IMperator VI.

i.e., Charles, the Catholic king of Spain, is elected at Frankfort by harmonious votes as monarch and emperor, the sixth of that name.

hoC anno Corona IMperatorIs et regnI DatVr regI hIspanIæ. = 1711;

i.e., In this year the crown of the emperor and of the kingdom is given to the king of Spain.

gaVDete gerManI CoronatVr Cæsar noster. = 1711;

i.e., Rejoice, O Germans, our emperor is crowned.

It is interesting to peruse the literature of this part of the subject; the compositions afford examples of chronograms mixed with cabala, anagram, logogryph, and other forms of literary conceits long since passed out of use. They may be seen in a volume in the British Museum library, which bears an old manuscript note on the fly-leaf: "A collection of various pieces on occasion of the election and coronation of the Emperor Charles VI." The press-mark 9,315, f. 1-7 folio. Almost every man of distinction in those days was the subject of a chronogram; the events of his life were thereby marked; the final event, his death, was equally the theme of chronogrammatic epigrams, lamentations, and epitaphs. Among the churches of Germany, in books, on medals, indeed almost everywhere, and in all possible manner, they are to be found, composed concisely in one or two words, or by any length of verbiage the writer might be able to invent, all of them which remain unimpaired by time or decay are a sure and safe record of dates when the same is not stated in ordinary figures.

During the century preceding the period at which these examples have arrived, the application of chronogrammatic ingenuity expanded, and writers seemed to emulate each

other in elaborating it. The examples here given are simplicity itself compared with some others, such as the *Annus Sexagesimus*, by G. Grumsel, which celebrates certain events in the century of 1600 in no less than 2,068 hexameter and pentameter Latin verses entirely in chronogram. The *Cancer Chronographice Incedens*, a prose work by the blind Bishop Sporck, is a whole volume entirely in chronogram; there are about 3,427 separate chronograms on all sorts of subjects, filling 452 pages, all giving the same date, 1754, that of the publication of the book itself, remarkable under any circumstances, but supremely so, as composed by the author after he had lost his eyesight. And further, at the moment of writing this, the greatest known chronogrammatic work has reached me, containing about 10,000 couplets making above 5,000 chronograms; of this I purpose to speak later on.

One more example, a book, *De Spirituali Imitatione Christi*, published in 1658, contains about 1525 moral precepts written in chronogram; this and others of like magnitude have been already noticed in my two published volumes, and I hope to notice them again in the pages of the *Antiquary*, when the title-pages of books form the subject of another article.

(To be continued.)



Mont St. Michel.

THE sight of this curious and picturesque rock, rising abruptly from the Atlantic, where it washes upon the coasts of Normandy and Brittany, cannot fail to inspire interest and admiration. The granite foundation, surmounted by ramparts and towers, forms a fitting pedestal for the grand old abbey-fortress; while the whole, seen for several miles over the flat country, suggests a Gothic pyramid to the approaching traveller. Nature and art have combined to make the mount "the wonder of the West," as it has been called. Historian, antiquary, ecclesiologist, or artist alike, would be repaid by visiting it—the latter to delight in the quaint little town of 180 inhabitants, with its crooked streets, graceful abbey, views over sea or shining sands, and, not least perhaps, its fisherfolk of fine bearing and ancient race. While to others the legends of the islet, and the part played in history by its inhabitants and pilgrims and knights, would make the Rock itself a place of interest.

The approach has lost its former romance and hazard; no need now to consult the tide or shun the dangerous quicksands. In 1880, a road about a mile in length was made upon a raised dyke over the sands, thus uniting the rock with the mainland. This, however, is not quite perfect, and will require alteration, in that the action of the tide (consequent upon the dyke) seems to threaten to undermine the old ramparts. The town lies on the south and east of the mount, the other side being steep and inaccessible. The inhabitants (simple folk as yet apparently unspoiled by the modern tourist) seem ready to chat about their way of life, and one and all love the sea. Great were the laments of the old bakeress that her son had no taste for the family vocation; doubtless to be a fisherman savoured of more adventure and less work than baking, and we found this handsome "Alphonse" very ready to try the profession of model, for he stood to us motionless as his native rock, but would accept of no remuneration except a sketch of himself!

The traveller will do well to select the Hôtel du Mont St. Michel, just beyond the

last of the three gates by which the town is entered, and beyond which it is impossible to drive. Its hostess is noted for her good looks and her omelettes; then there must be no objection on the traveller's part to see cooking, for he passes through the tiny kitchen to the *salle-à-manger*, which he will find lined with sketches—the tribute of artists of all nationalities. Neither must he object to go along the ramparts and up over a hundred steps to his bedroom. Do not let him journey down in the morning, but let him take his *café au lait* sitting on the little balcony in front of his room, enjoying the charming prospect together with his breakfast. It is amusing to see the chambermaid blow a horn, and wave a signal for the coffee which is brought from below abundant, and none the less excellent for being served in a thick handleless cup, very like a good English pudding-basin. Our traveller will then be part of the way up to the abbey. Four hundred more steps must be climbed to reach the highest point, but the top once gained he is rewarded. Low tide, when seven miles and more of wet and shifting sands reflect the passing clouds, is perhaps the happiest moment; and a sight worth seeing is that of the tide tearing up with amazing rapidity to surround the Rock. Sad was it though when it overtook the English girl who lies buried in the graveyard of the little parish church, and her fate must be a warning to those wishing to wander round the mount. A clear day, besides showing several miles of inland scenery, will permit of one seeing the curious Rochers de Caucals on the coast of Brittany, and the island of Chausey. In former days, Mont St. Michel was considered as of the coast of Brittany, for it lay between that province and the river Conesnon, which divides Brittany from Normandy; but in 1419 the river changed its course, and flows west of the mount.

Close by lies the little island of Tombelaine, now a bare and deserted rock; in earlier times the resort of female pilgrims, who went thither to invoke the Virgin. More than one oratory has been built on it; the last was destroyed by the English, when they erected a fort during the "Hundred Years' War."

St. Michael appears the saint of high

places, perhaps because he was prince of the powers of the air; at any rate, several such geological formations are dedicated to him; among others the Mount off Cornwall, which bears a striking resemblance to its French namesake, and to which, in the days of Edward the Confessor, it was tributary.

Long before the French Rock was dedicated to St. Michael, it was the site of heathen worship. Centuries ago, previous to the encroachments of the sea, all round the mount, then called "Le Mont Tombe," stood the forest of Scissy, and on this granite rock the Druids held their mysterious rites, till, Gaul conquered by the Romans, Jupiter became the deity worshipped. Then, paganism and the forest alike were swept away. Sainly hermits retired there for solitude and prayer; increasing in numbers, these holy men were united into a community by the pious Aubert, Bishop of Avranches. Legend tells of the thrice-repeated apparitions of St. Michael to him, with the commission to build a church upon the mount, and how the third time the archangel, placing his finger on the bishop's head, left a mark still visible when the skull became a valuable relic. Aubert then built a church on the summit of the Rock, the spot being pointed out by a miraculous fall of dew. This first church was built after the plan of that of St. Michael on Mount Gargono in Italy, which was in the form of a grotto, and fashioned, so tradition runs, by the archangel himself. On the 16th of October, 709, St. Aubert, amid a considerable gathering, consecrated the church, re-naming the island, "Mont St. Michel au Peril de la Mer." Numerous miracles, such as marvellous illuminations, escapes from drowning, and apparitions of the patron saint, belong to the history of the abbey. The little chapel of St. Aubert, at this day a picturesque point upon the rocks at the western base of the island, was built over the spring, now dry, given by St. Michael in answer to the bishop's prayer, as there was no fresh water.

Many things combined to make pilgrimages much in vogue in the Dark Ages; among others, the idea that the world would come to an end in the year 1000 inflamed people to pious undertakings. The relics which the church contained, the saintly lives of its com-

munity, the fact of St. Michael having been chosen protector of France by Charlemagne, and later the indulgences granted by popes, made the Mount a favourite goal for pilgrims; men, women, and children resorted there from all parts of Europe.

In the thirteenth century, a brotherhood of pilgrims of Mont St. Michel was formed, and nobles and monarchs visited it; most of the French kings, from Childebert in the eighth, to Charles IX. in the sixteenth century, went there in pilgrimage. The pilgrims, in fact, became so various and numerous, that the safety of the place was endangered; so that no person bearing arms was permitted to enter the town, and the vassals of the abbey were summoned yearly on St. Michael's Day to protect and keep order. One of these was the famous Du Guesclin, in his character of Marshal of Normandy. It is said that his wife, nearly made prisoner by the English, took refuge in the town of Mont St. Michel, where she employed her wealth in bestowing arms on soldiers made prisoners during the war, and her time in the study of philosophy and astronomy; so that she must have had more culture than her warrior-husband, who, it is said, could never learn to read.

In recent days the pilgrimages have somewhat revived, but doubtless travellers in search of the picturesque will out-number them, though July, 1877, brought a great multitude of devotees for the crowning of the statue of St. Michael—a ceremony lasting three days, and including torchlight processions and illuminations. The pilgrims of the present struck me as chiefly peasants, who combine devotion with a "happy day." Many of these would partake of Madame Poulard's excellent *déjeuner à la fourchette*, so we had opportunities of studying the manners of Normandy peasants, and certainly their pretty costume and the snowy caps of the women placed their appearance greatly in advance of English country people. Frequently these groups contained sons or brothers who had entered the priesthood, and seemed rather torn between saying their "hours," and losing none of the gaiety.

It was from a custom of the early days of pilgrimage that a curious trade arose. The votaries of SS. Michael and Aubert detached bits of stonework to carry off as

souvenirs, till, forbidden by the monks, they gathered shells from the strand, which the holy men blessed. Hence the origin of the cockle-shell as an emblem of pilgrimage, and we find it on eleventh century capitals, in the arms of abbeys and monasteries, also on the collars of the knights of St. Michael. The manufacture in lead of artificial ones followed, some bearing on the reverse the image of St. Michael, also of relic-holders, in the form of a cockle-shell. In the thirteenth century the manufactory was transferred to Paris, where it formed an important industry upon which the king raised a heavy impost. The visitor to St. Michael will still find such leaden ornaments in the little stalls of the island; these latter, by-the-by, brighten up the somewhat sombre look which the granite-built houses present, though there is some effective painted woodwork, in particular the yellow shutters of the little "Débit de Tabac," whence, looking up or down, the street "composes" excellently. The windows are bright with flowers—almost the only possible attempt at horticulture, though here and there little strips of cultivated green appear amongst the rocks and houses.

Mont St. Michel has, at various times, played a part in history; in early ones it gave a shelter to the inhabitants of the mainland when the Northmen overran their territory; it was at this period that secular dwellings were first built. In this abbey the great Rollo made his profession of Christianity, and hung up his sword there in token. William the Conqueror, in company with Harold, visited the Mount before their joint expedition against Brittany, as Queen Matilda's famous Bayeux tapestry images forth. The monastery fitted out four ships for William's expedition which resulted in the conquest of England, and then sent over four monks who became abbots of Winchester, Canterbury, Gloucester and the Cornish St. Michael's Mount. After the Conqueror's death his son Henry Beauclerk took refuge in Mont St. Michel during his dissensions with his brothers, till at their death he obtained the English throne.

From 1417 to 1450 was a period of military glory for Mont St. Michel under the valiant governor Louis d'Estoutville. The position of the Rock made it very desirable

as a fortress, and the English, during their occupation of Normandy in the Hundred Years' War, made every effort to obtain it, for it was the only stronghold which held out against them; three years they laid siege to it, while d'Estoutville with 119 knights made a gallant defence. In one engagement 200 English were killed or made prisoners, and two long cannons—now called "les Michellets," and shown as a trophy—were taken from the besieging enemy. In 1577 the Huguenots got possession of the fortress by a stratagem. Entering at night disguised as pilgrims, their arms hidden under their garments, they heard mass next morning, and then, throwing off their disguise, admitted their confederates. A neighbouring lord soon dislodged them, however.

To return to the foundation of the Community and Abbey, Richard "the Fearless" Duke of Normandy, finding the former had fallen from their strict rule of life, introduced the Benedictine Order, and the original brotherhood left, unwilling to adopt the severer habit. Islanders are said to like their own way, and though these holy men may have had aspirations as high as their dwelling-place, like most mortals any way but their own was probably impossible. The building of the abbey of our day was commenced in 1020 under Abbot Hildebert II., the fast friend of Richard the Good, of Normandy, who conceived the undertaking. For on the occasion of his marriage ceremony there with Judith of Brittany, Robert deemed the early building unworthy to be the shrine of France's patron saint. Fifteen years saw the completion of their plans. The transepts and part of the Romanesque nave stand to-day, but the repeated fires which have attacked the abbey, and the improvements of later times, have of course much altered these early buildings. Several abbots should be remembered for the works executed under their superintendence; in particular those under whom arose the "Merveille," with its three tiers—first, cellars and almonry; then refectory and hall of knights (a relic of the palmy days of monasticism and chivalry); finally, dormitories and cloisters. These last are particularly lovely, and a rare example of French thirteenth century architecture (1220 to 1228). The pillars of one arch alternating

with the next, make the arches spring in an unusual way, while the carving deserves particular attention, being of an unequalled beauty. The exterior of the "Merveille," rising sheer from the bare rocks, fills the spectator with admiration for its combined boldness and grace. This monastic fortress is probably one of the most picturesque in France. The abbey choir is of pointed Gothic; the headings of the pillars and arches being uninterrupted by capitals, a great appearance of height is given; below it is a curious crypt, lofty, and with round pillars standing close together supporting the choir above it.

Perhaps the most notable of the abbots was Robert of Torrigini, under whose rule Mont St. Michel became the "City of Books." Learning was at its height in his time, and all branches cultivated. The monks wrote commentaries, and embellished them with exquisite illuminations. Robert was of illustrious birth, and early showed talent; he died in 1186 after being thirty-eight years abbot. During his prelacy Louis VII. of France and Henry II. of England visited St. Michel together, after their reconciliation. He was consulted in the A'Becket episode, and stood sponsor to an English Princess born at Domfert.

In 1469 Louis XI. founded the Order of Knighthood of St. Michael, to perpetuate the glories of Mont Tombe, and in memory of its deeds during the Hundred Years' War. This order came to be considered with honour as a recompense for bravery and learning, and was coveted by the crowned heads of Europe, many of whom have been enrolled. At first it consisted of fifteen members only; under Louis XIV. the number rose to one hundred. Louis held the first assembly on the Feast of St. Michael, 1470; the fifteen members, all under thirty-six years of age, were chosen from men of renown, valiant, victorious, and without reproach. Friendships and good faith were to prevail in the order, a knight convicted of heresy was to be despoiled of his honours, even to merit death; as in the case of a chancellor, the Connétable St. Pol. The order contained four officers only, the chancellor, who was also priest, the keeper of the records, the treasurer, and the herald; the last had a salary of 1,200 francs, and his

duty was to carry the King's letters to the knight, and report deeds of prowess or trespass. The chief distinction of the order was the collar given to every knight for his lifetime: it was of solid gold and weighed two hundred crowns, formed of shells joined by small chains; it had a pendant medal bearing an image of St. Michael, and the words "Immensi tremor breani," and the knights were bound to wear it at all times. It was always at the mount on the Feast of St. Michael that they assembled in robes of ermine and velvet to attend mass, dine with the King, and then attired in sable to recite the office of the dead before separating. One of the longest to wear the collar of the order was Louis XIV., who bore it seventy-two years. Louis XVIII. wished to revive the order, which, like other things religious and aristocratic, had died out during the Reign of Terror. It was then, too, that all the treasures of the abbey were confiscated and scattered.

The abbey below, from earliest times, offered plenty of accommodation for prisoners. Louis XIV. closed these dungeons during part of his reign; otherwise till within twenty years they have harboured prisoners of many varieties. The Dutchman Dubourg was the last to be enclosed in the iron cage; he was unjustly seized out of French territory for having published articles defamatory of Louis XIV., under the name of "Chinese Spy." He died in 1746, after a year's imprisonment, his end, according to some, hastened by rats; others say that in a fit of fury and despair he refused all food, though the monks had endeavoured to alleviate his sufferings, and finally to force him to take soup through a funnel! In revolutionary times three hundred aged priests were immured and treated with great harshness till death set them free. Deprived, of course, of religious books, they had managed to secrete a breviary, so the story goes, but one night the rats supped upon it, and these holy men were left without their consolation! In these days the mount was called "Le Mont Libre"—rather a sarcasm on the prisoners! Under the Empire and Louis XVIII., it became a state prison, and the victims of 1793 were replaced by their persecutors. The impostor Bruno, who represented himself as the unfor-

fortunate Louis XVII., was imprisoned here. As a prison for hard labour and those awaiting transportation, the grand hall of knights became the workroom of male prisoners, and the refectory of females, the nave of the abbey being partitioned into dormitories and dining-rooms.

In 1866, three years after the closing of the prison, a lease of the abbey was granted to the Bishop of Avranches by the Government of Napoleon III., and for twenty years divine service was celebrated, and missionary priests trained within its walls; but in 1886, these—though not of a monastic order—coming under the head of a "religious congregation," proved obnoxious to the Republican Government, and Monsignor Germain, the present bishop, was requested to resign his tenure; and since November 1, 1886, mass has been celebrated in the little parish church only, which has thus become a shrine for the devotions of the still numerous pilgrims, though a temporary chapel is put up on a shelf of rock near the abbey gate to accommodate the many who flock to the mount for St. Michael's day. The abbey itself will not fall into decay, for, as a "monument historique," it is being restored under the direction of an architect selected by the Minister of Instruction and Fine Arts.

EVELYN REDGRAVE.



Notes on Early British Typography.

BY W. CAREW HAZLITT.

MY literary and bibliographical pursuits during the best years of my life have naturally brought me into contact with a very large amount of material and information connected with our early printing, supplementary to the collections formed by such of our earlier antiquaries as dealt with this particular subject.

A certain proportion of these stores I have from time to time found an opportunity of turning to account in my own publications; but there is a considerable residue which did not exactly fall within my scope elsewhere, and which I propose to place on

permanent record in the columns of the *Antiquary*, where they may be of service for future reference.

These notes originally consisted in main part of the occasional *marginalia* in my own copy of the celebrated work on *Typographical Antiquities* by Ames and Herbert, 1785. Since Herbert's day, so much has been added to our knowledge of the productions of the early English and Scottish presses, that, if such had been my aim here, I could not have given within any reasonable compass all the matter omitted by him, or misdescribed from not having had the benefit of his personal examination.

But the periodical completion of my bibliographical volumes has, to some extent, superseded the need for repeating in the present place what I have made a point of cataloguing and illustrating in my *Three Series of Collections* (1876-87) to the best of my ability.

This paper is therefore, in fact, supplementary to the matter already in print, and will be found, I think, to contain a good deal that is of interest, or should be so, to antiquaries. I have not considered it worth while to point out literal or trivial inaccuracies in Herbert and others, as it would answer no useful purpose in the existing state of bibliographical experience.

I arrange in the order, in which they present themselves in Herbert's Ames, the printers and their works:

WILLIAM CAXTON.

(1477-91.)

The occasional discovery of Caxtons abroad, including the Netherlands, may be partly explained by the transmission of a considerable number of works from his press to some one in Holland by an English owner, according to the story related by Herbert, p. 1772, and their alleged destruction by an accident in the borrower's house. "I am very much afraid," says Herbert, "my kind friend received but a Flemish account of his Caxtons."

WYNKYN DE WORDE.

(1491-1534.)

At the end of his edition of the York Manual, 4to., 1509, De Worde expressly

speaks of himself as the "arte magister," who digested it. One of the earliest efforts of his press was probably the *Life of St. Katherine*, which Mr. Blades presumes to have been printed by him about 1491.

- 1494-5. Bartholomeus de proprietatibus rerum. Folio.

In the *Prohemium* it is stated that the paper on which this book was printed was made in England, namely at Hertford by John Tate. In the *Privy Purse Expenses of Henry VII.*, under date of May 25, 1498, occurs a reward of 16s. 8d., "yeven at the paper mylne." Probably it was from this establishment that our old printer obtained the material for producing his Bartholomeus. In 1588 Churchyard published an account of the more modern mill at Dartford, in Kent.

1505. The Flower of the Commandments of God. Folio.

This appears to be in the Marquis of Bath's library at Longleat.

1507. The Book named the Royall. Quarto.

In this edition the only date is September, 1507, being the time when the translation is said to have been completed.

1508. The Golden Legend. Quarto. *Herbert*.

No such book is known.

1509. The Pastime of Pleasure. By Stephen Hawes. Quarto.

This is probably the edition assigned by the earlier bibliographers to 1500.

1510. Synonima magistri Johannis de Garlandia. Quarto.

See Bibl. Heber., part 2, No. 2237.

1510. The Flower of the Commandments of God. Folio.

A copy of this book, ascribed to 1510, appeared in Fuller Russell's Catalogue, 1 June, 1885, No. 438; but it had no title.

1517. Constitutiones Provinciales Ottoboni. Quarto.

Fuller Russell, 27 June, 1885, No. 274.

1524. Stans puer ad mensam. Quarto.

T. Allen's Catalogue, 1795, No. 1302.

1526. Fratris Baptistæ Mantuani Bucolica.

Reliquiæ Hearnianæ, 2nd edition, iii., 309; size not specified.

1531. The plowman's prayer and complaint. Octavo.

This was printed abroad without date. At p. 203 Herbert re-introduces it with the still more remarkable statement that it was printed at Westminster, where neither De Worde nor Pynson executed any work later than 1501.

- No date. Hyckescorner. Quarto.

In the British Museum Catalogue, 3 vols., 8vo., p. 851, occurs a fragment of two leaves belonging, it is stated, to an unknown edition by De Worde, with 31, instead of 34, lines to a full page. I have not seen it; perhaps it is part of Waley's later impression.

- No date. Carta Feodi. Quarto.

As this begins on Aa, it was probably intended to form part of the *Book for a Justice of the Peace*.

- No date. Book of Prayers. Quarto.

Mr. Blades says that the prayer for *holy King Henry* refers to a sainted King of Hungary. But I am not aware that there was such a King, sainted or otherwise.

RICHARD PYNSON.

(1493-1530.)

For a person of this name see Wright's *Political Songs*, 1859, ii., 183. See also *Bury Wills and Inventories*, Camd. Soc., p. 1141, and *Excerpta Historica*, 1833, fol. 122, 131-2. A Gerard Pynson was a printer at Douay in the first half of the seventeenth century.

It may be generally observed that very large and important additions have been made of late years to the catalogue of books printed by Pynson, as well as by De Worde, and indeed all these ancient presses are now known to have been far more active than was formerly supposed.

1493. Dives and Pauper. Folio.

The Alchorne copy is now at Chatsworth.

1494. The Book of Good Manners. Folio.

In Quaritch's English Catalogue, 1884, the imperfect, but supposed unique, Heber and Bliss copy is misdated 1498—a serious error, as it robs it of the distinction of being one of the earliest monuments of Pynson's press.

[1506.] Brunus, Ludovicus, *Chronica Summaria*. Quarto. 12 leaves.

Huth Catalogue, 1880, p. 233.

1512. Palamedes Comædia. Folio.

Written by the Secretary of Charles V.

1513. Coletus De Constructione octo partium orationis. Quarto.

Bibl. Heber., part 2, No. 1418. Dibdin gives it as printed in 1518.

1515. Expositio Hymnorum [et Sequentiarum] ad usum Sarum. Quarto.

Fully described by myself from a copy sold at Sotheby's, August, 1884, No. 1,001, and described in the catalogue as *Stanbridge's Accidence*.

1521. Assertio Septem Sacramentorum. Quarto.

See Ellis's *Original Letters*, 3rd Series, i., 256.

1523. Froissart's Chronicles. Folio.

If Herbert copied the titles of the two volumes with his accustomed accuracy, his book must have differed much from that described in the Huth Catalogue. Pynson's Froissart is at least fifteen years prior to Middleton's, with which it is improperly confounded. I question, however, whether Middleton ever printed the whole of vol. ii. Even pure unmixed copies of the first volume from his press are far rarer than Pynson's.

[1508.] Petri Carmeliani Carmen. Quarto.

Corser, March, 1869, on vellum. A second vellum copy is among the Grenville books.

JULIAN NOTARY.

(1505-1520.)

1505. Parabola Alani [ab Insulis] cum commentario. [at the end:] London... per Julianum Notary In tempell-barre. Quarto. Woodcut on title.

Quaritch's English Catalogue, 1884, No. 2, 1880. Herbert, p. 146, describes W. de Worde's edition of 1508 only. Alanus ab Insulis was known as the Universal Doctor.

1505. Expositio Hymnorum. Quarto.

A copy is at Lambeth.

1505. Expositio Sequentiarum ad vsum Sarum. Quarto.

A copy is at Lambeth.

1507. Statuta Anno I. [II., III. and IV.] Henrici VII. Quarto.

Sotheby's, July 14, 1887, No. 528.

The same volume contained the seventh and eleventh years.

JOHN SCOT OR SKOT.

(1520-1530.)

Scot is a scarce printer, and of the few pieces from his press several are undated. Yet at different times he is found with no fewer than four addresses: 1. In St. Pulker's Parish; 2. In St. Botolph's Parish without Bishopsgate; 3. In St. Leonard's Parish in Foster Lane; 4. In St. Paul's Churchyard. He seems to have reprinted some of Pynson's copies, and to have had a rather short career, notwithstanding his changes of residence. St. Paul's Churchyard was probably his last place of business, and St. Pulker's Parish his earliest; the remaining two I find a difficulty in adjusting.

1522. Mirror of Gold. Quarto.

This is the same book, as that which occurs with De Worde's name.

THOMAS GODFRAY.

(1530-1540.)

No date [1534. The Maner of Subvention.] By William Marshall. Octavo.

Sunderland sale, No. 1,197, wanting title and otherwise imperfect. Perhaps some known book unidentified by the cataloguer.

No date. Divers fruitfull Gatherings of Scripture. Duodecimo.

Query, the tract by the Abbot Hamilton, and if so, doubtless printed at St. Andrews in Scotland.

JOHN RASTELL.

(1525-1534.)

1525. Twelve Merry Jestes of the Widow Edyth. Folio.

It is to be suspected that the copy described in my Handbook, 1867, is the same as that which appears in the catalogue of Richard Smyth, secondary of the Poultry Compter, whose books were sold in 1682. See his *Obituary*, Camden Soc., *Introd.*

1530-1. Sir Thomas More's Dialogue. Folio.

The second edition has 1530 on the title, and 1531 at the end, so that the in-

spection of defective copies might easily lead to the idea that there were editions of both years.

ROBERT COPLAND.

(1528-1540.)

No date. The Highway to the Spyttel House. Quarto.

I saw the copy, which had belonged to Herbert, August 10, 1868; it had wanted two leaves, of which one, the title, was supplied by a more recent owner, the Rev. T. Corser. Query, were these leaves deficient when Herbert made his facsimile? as in such case he must have used a different copy—perhaps the one at Britwell, before this was added to that library by purchase after the Corser sale.

WILLIAM COPLAND.

(1548-1568.)

1552. The book of the properties of herbes. . . . by W. C.

I am not acquainted with any dated edition by Copland, although he printed the work twice without any note of the year. *W. C.* are not his initials, as supposed by Herbert, but those of Walter Cary the author. Under Copland, Herbert inserts, on the treacherous authority of Warton, the romance of *Richard Cœur du Lion*, as "imp. for W. C.," which is the more curious, since *W. C.* merely occurs as part of Caxton's device used by Wynkyn de Worde in his edition of the romance in 1528, and whoever saw those initials should have been able to recognise so well-known a mark.

JOHN BUTLER.

(About 1540.)

1527. Expositiones terminorum legum. Duod.

Why Herbert places this under Butler, I know not. But a few books were really printed by Butler, which were unseen by Herbert. The little volume here in question has the mark employed by Robert Wyer. Butler's place of business was at the sign of St. John the Evangelist; but he does not say that it was at Charing Cross, as Wyer does.

ROBERT WYER.

(1530-1540.)

No date. Tho. Linacer Doctor of Physick, his compendious regiment. Octavo.

This is surely Borde's book, ascribed wrongly to Linacer in Maunsell's Catalogue, as cited by Herbert.

ROBERT REDMAN.

1531. A Dialogue in English [by Chr. St. Germain]. Octavo.

This was printed by Redman again in 1532, 8vo., with the *Additions* incorporated.

1533. A playne and godly expositon or declaration of the common crede, by Erasmus. Octavo.

I do not think that there was more than one edition of this by Redman.

No date. The Crede by the Olde Lawe. Duodecimo.

In Lambeth Library there *used to be* a volume containing this and five other pieces with a title to the first and headlines or titles to the rest. A second set (?) in separate lots sold at Sotheby's, February 12, 1870, for £400, and was re-sold among Mr. Addington's books for a very much smaller sum.

RICHARD BANKES.

(1525-1545.)

See as to this printer Mr. Furnivall's edition of Borde's *Book of Knowledge*, 1870, p. 108.

1539. The garden of wysdome. By Richard Taverner. Octavo.

There were two editions this year. The *Proverbs* were originally annexed as a Third Book, but were omitted after the first issue, and brought out separately.

THOMAS BERTHELET.

(1528-1549.)

See Machyn's *Diary*, Camd. Soc., p. 95, and Ellis's *Original Letters*, 3rd Series, ii., 195-9.

1528. Regimen Sanitatis Salerni. Translated by Thomas Paynell. Quarto.

This is the earliest book from his press hitherto discovered, and is a year prior to any mentioned by Herbert and myself.

1531. The Book named the Governor. By Sir T. Elyot. Small octavo.

There is no edition 1534; the second was in 1537, and has 1534 in the woodcut title, the same block having been employed for several works, of which the true dates are usually at the end. The same remark applies, to a certain extent, to another publication by Berthelet, *The Golden Book of Marcus Aurelius*, 1534 and 1536, the first real edition being 1539. At the end the date 1534 is given, but apparently only as that of the completion of the version by Lord Berners.

1540. Pasquil the Playne. Octavo.

Herbert misdates it 1539. As to Pasquil or Pasquin, see Furnivall's edition of Borde's *Book of Knowledge*, 1870, p. 384.

1545. Prayers or Meditations. Small octavo.

I doubt whether the edition, which has no printer's name, was executed by Berthelet at all. See Nichols's *Literary Illustrations*, vii., 413, respecting the work.

1546. John Heywood's Dialogue. Quarto.

This occurs in the Roxburgh Catalogue, 1812, among the quartos. I have so far met with nothing before 1550.

1549. The vanitie of the world. By William Thomas. Octavo. Dedicated to the Lady Anne Herbert, of Wilton. Heber, part 9, No. 5864, £1 8s.

Cooper's Chronicle. Quarto.

This work appears to have been compiled on the model of the early Italian chronicles and epitomes.

1553. Elyot's Governor. Octavo.

An exact reprint of the edition of 1546.

JOHN HAWKINS.

(1530.)

I think that there can be no doubt that this person was not a printer at all on his own account. See Ellis's *Original Letters*, 3rd Series, ii., 208; my *Handbook*, 1867, v. *Palsgrave*; and Mr. Furnivall's remarks in the *Philological Society's Transactions* for 1868.

JOHN BYDDELL.

(1530-1540.)

- (1534.) A Prymer in Englysshe. Octavo.

From Herbert describing this as in the hands of Dr. Lort, I should have con-

cluded that it was the Lambeth copy, as Lort quotes those copies as a rule; but I see no trace of the book in either of Maitland's Catalogues.

JOHN GOUGH.

(1535-1545.)

See Machyn's *Diary*, p. 387. As to his being a careless printer, and employing others to print for him, see my *Handbook*, 1867, under *Henry VII.* and *Henry VIII.*

RICHARD GRAFTON.

(1535-1555.)

See Machyn's *Diary*, p. 408. Herbert cites one or two books as printed by him, which had nothing to do with his press. In one case, *The Passage of Queen Elizabeth*, date 1558, printed by Richard Tottell, and in another, a tract, written by R. G., in vindication of Queen Mary of Scotland, 12mo., 1571.

1540. The Psalter. Octavo.

The edition of the *Epistles and Gospels*, printed by Grafton in the same year, was apparently designed to accompany this impression of the Psalter.

EDWARD WHITCHURCH.

(1540-1550.)

1548. The Paraphrase of Erasmus. By Udall and others. Folio.

See *Letters of Royal and Illustrious Ladies*, edited by Mrs. Everett Green, iii. 130.

HENRY SUTTON.

(1555-1565.)

1559. The Examination of John Philpot. Quarto.

Two editions of this, closely correspondent, were printed by Sutton in 8vo. I do not know it in 4to., nor does Herbert seem to have seen it. As Sutton was fined 5s. for printing the book without a license, one of these two octavos may be the unauthorized one. No doubt the *Apology* at the end forms part of the volume, though separately signed.

REGINALD WOLFE.

(1540-1565.)

See *Zurich Letters*, both series, Indices v. *Wolfius*.

1564. Jewell's Apology in English. Translated by Lady Anne Bacon. Second Edition. Octavo.

This 8vo. differs very much from the 4to. of 1562, yet Archbishop Parker, in his *Epistle* before the former, says nothing of an independent translation by himself or any other person, and it is hardly to be believed that the edition is no more than the old text carefully revised by Parker and Jewell.

The 1564 book contains A—R in eights, last two leaves blank, besides prefixes, four leaves, of which the fourth is blank. The colophon at the end reads: "Imprinted at London in Paules churchyard, at the signe of the Brazen serpent, by Reginald Wolfe. Anno Domini M.D.LXIII."



The Land of Tin.

By HENRY B. WHEATLEY, F.S.A.

(Concluded.)

NEAR to Penzance is Madron, where there is a spring which was resorted to as a test of faith:

Plunge thy right hand in S. Madron's spring,
If true to its troth be the palm you bring;
But if a false sigil thy fingers bear,
Lay them rather on the burning share.

St. Madron's Well was ruined by the fanatic Shruballs, who was Governor of Pendennis Castle under Cromwell.

A little south of Madron is the parish of Sancred. Now St. Sancred was once famous for curing diseases in swine, and therefore pigs were formerly sent on a pilgrimage from all quarters to obtain benefit from a sojourn in this parish.

We leave Penzance for Newlyn, an old-fashioned fishing village, and Gwavas Lake. It is odd to find sea-water on the coast called a lake; but this was once separated from the sea by a forest of beech-trees, which was washed away and is still beneath the sea. After passing Penlee Point we come to Mousehole, another curious old fishing village, which was destroyed by the Spaniards in the year 1595. It is now celebrated for another cause:

Hail, Mousehole! birthplace of Doll Pentreath,
The last who jabber'd Cornish—so says Daines.

Again walking on, we come to the beautiful Lamorna Cove, whose solitary quietness is destroyed by the quarrymen working for granite. We pass the naturally fortified headland called Carn Barges, which is much frequented by the kite and hawk, Black Rock, Carn Boscawen, St. Loy Cove, Merthen Point, and Penberth Cove, and arrive at Trereen Dinas, and the Logan Stone. The latter is a fine object in the landscape, and much scrambling is needed in order to get up to it. There is a tradition that it only "logs" in obedience to the will of the good, and is obstinately stable on being touched by the wicked:

Behold yon huge

And unhewn sphere of living adamant,
Which, poised by magic, rests its central weight
On yonder pointed rock; firm as it seems,
Such is its strange and virtuous property,
It moves obsequious to the gentlest touch
Of him whose heart is pure; but to a traitor,
Tho' e'en a giant's prowess nerv'd his arm,
It stands as fixed as Snowdon.

On the 8th of April, 1814, Lieutenant Goldsmith (nephew of the poet), who was in the command of a cutter, took some of his men to the place and tilted the rock out of its position, in order to disprove Dr. Borlase's statement that it was impossible to remove it. The people were indignant, and orders were sent to Goldsmith from the Admiralty for him to replace the stone in its former position, and at his own expense. Through the good offices of Davies Gilbert, he was allowed the use of proper apparatus from Devonport Dockyard, and on the 2nd of November he was able to bring it back into its proper place. The expense, however, was very great, and Goldsmith was never able to extricate himself from the debt he incurred. The stone will only "log" when it is pushed in one particular place, and it is said not to be quite so easy in its movement as it was before it was removed. There are other logan stones about the country, but this has gained its great reputation from its huge size and weight, which is about 65 tons. Leaving the Logan Rock, we come to Porthcurnow Cove with its beautiful white sand, which forms so special an object in the view, and striking inland take a peep at the old church of St. Levan, close by which is a clear echo. Here is a granite rock with a narrow rent in it, and

when this is wide enough to enable a horse with panniers to ride through, it is supposed that the world will be near its end :

When with panniers astride
A pack-horse can ride
Through St. Levan's stone,
The world will be done.

From here we strike to the sea again, and passing the romantic Cove of Porthgwarrah, we come to Tol-Pedn-Penwith and its magnificent piles of granite, one of the finest points on the coast. The chief headlands between this and the Land's End are Carn Barra, and Paidenick Point, where the rocks are very fine. We have at last arrived at the Land's End, the object of our pilgrimage; and walking to the end of Peal Point, we stand on the most westerly part of England—"Upon the utmost end of Cornwall's furrowing beak." Unfortunately the quiet of this charming spot is now spoilt by the erection upon it of an hotel and stables, and the visitor who wishes to enjoy all its beauty must visit it in the early morning, when, as he walks among the innumerable rocks—many with grotesque forms—he will disturb the gulls in their retreat. Near the point is a curiously-shaped rock, the contortions of which form a tolerable face, to which the moss and lichens give the appearance of a wig. This has been called Dr. Johnson's Head, though why the name of the Doctor should have been chosen it is difficult to imagine.

A prominent object in the landscape is the Longships Lighthouse, which is a mile and a quarter from the coast. It was built on a dangerous rock in the year 1793, and although so near the shore is frequently inaccessible for weeks together. An inspector was once going over the lighthouse, when he was surprised to find so much preparation of provision in a place so accessible, as he supposed, and he expressed his doubt of its utility; but while he doubted, a storm arose, and the sea broke over the building. For nine weeks the storm continued, and the unfortunate inspector was imprisoned during the whole of that time. He doubtless often was thankful that the foresight of others had preserved the prisoners from starvation.

From the Land's End can be seen that dangerous spot, the Wolf Rock, with its

lighthouse, and, if the day is clear, the Scilly Isles in the far distance. These islands well deserve a visit, and the start for them must be made from Penzance. St. Mary's is the chief, and Hugh Town is the capital of them. Near Giant's Castle was a logan stone, which was thrown out of its position by some soldiers about the year 1814. The house and gardens of the lord paramount are at Tresco, another of the islands.

Those who have seen this little cluster of islands and rocks, all contained in the circuit of less than thirty miles, are not likely to forget the sight. Below the sea there is probably a district of moorland, and these islands and rocks are the top of its mountains or tors. There is a tradition that where the sea now runs between the Scilly Isles and the coast of Cornwall, was once a large district of land called the Lyonness, or Letthowsow, over which were situated 140 churches.

Between Land's End and Scilly Rocks,
Sunk lies a town that ocean mocks.

Some persons have tried to connect this with what the Anglo-Saxon Chronicle and Florence of Worcester relate of a destructive high tide in the year 1099.

There is a tradition in the family of the Trevelyan that one of their ancestors escaped from destruction in the inundation of the Lyonness by the strength of his white horse, which swam with him to the coast of Cornwall. This tradition finds expression in the Trevelyan arms, which consist of a horse rising out of the waves of the sea.

Drayton, making St. Michael's Mount speak, says

That forty miles now sea, sometime firm foreland
was,
And that a forest then, which now with him is
flood,
Whereof he first was call'd the *Hoar Rock in the
Wood.*

About a mile inland from the Land's End is Sennen, where is the comfortable inn called "The First and Last," a designation that is now incorrect. On one side of the swinging sign is "The last inn in England," and on the other "The first inn in England;" but the latter supposes that the traveller has landed at the Land's End, and that no one is likely to do. On the wall of the house the simple designation of "Inn" is changed to the more ambitious one of "Hotel."

Sennen is an Arthurian locality, for it is said that Arthur and nine other kings marched to the Land's End from Tintadgel, to meet the Danes, whom they conquered in a fearful battle. The slaughter was so terrible that a mill was worked with blood that day. King Arthur and the other kings pledged each other in the holy water from St. Sennen's Well, and returned thanks for their victory in St. Sennen's Chapel.

Close by Sennen is Mayon Table, a block of granite, at which, according to tradition, the seven Saxon kings, who paid a visit to Cornwall about the year 600 to see the Land's End, all drank together.

After passing Whitesand Bay, there is no point of any great importance until we come to Cape Cornwall, a headland that stands out nobly to the sea. A short distance farther is Kenidjack Castle, from which a fine view is obtained of the Botallack Mine, with its machinery on the side of the cliff. No mine is so grandly situated as this, placed as it is on a fine headland, and with its work beneath the sea, which may be heard rolling and roaring above your head. The mine is worked for copper, but tin has been found in it.

If we leave the coast and visit St. Just, we shall find a village of little interest; but there is an amphitheatre or round, the diameter of which is about 126 feet. Wrestling matches used to be held in it, but it is now neglected. This will occupy little of our time, and we can leave for the north coast at Pendeen Cove. A little farther on our return journey towards the east is Bosigran Castle, with its logan rock on the top ($10\frac{1}{2}$ feet long, $7\frac{1}{2}$ feet broad, and 28 feet in circumference). The next grand headland is Gurnard's Head, so called from its supposed likeness to the fish of that name. Its sides are nearly perpendicular.

We now visit St. Ives, or rather look down upon it from the terrace. The view there opened to the spectator is like what he would see if he looked upon some Mediterranean village, and it has been called the Capua of Cornwall. A closer view is not recommended, as the place is a dirty fishing village. In 1640 Sir Francis Basset procured the first charter of incorporation for the town, and gave a silver cup, valued at £5, to the Corporation for ever, with the following inscription upon it:

If any discord 'twixt my friends arise,
Within the borough of beloved St. Ives,
It is desired this my cup of love
To everie one a peace-maker may prove;
Then am I blest to have given a legacie,
So like my harte unto posteritie.

John Knill, Collector of Customs at St. Ives, and the same person who sought for treasure among the sands at Gunwalloe, erected a triangular pyramid of granite in 1782 on a hill overlooking St. Ives, in which he intended to be buried; but dying in London, he was interred in St. Andrew's Church, Holborn.

Here we take leave of the Land's End district, a small tract of land which, for its size, is perhaps unequalled in beauty and interest by any other part of the kingdom.

St. Agnes is a great mining district, and there is a saying that "St. Agnes' tin is the best in Cornwall." St. Agnes' Head is fine, and a grand view can be obtained from the Beacon.

At Perranzabuloe, or Perran in the Sands, are the ruins of the Church of St. Piran, who is the patron saint of the tin mines. It had been choked up with sand for centuries, and was only disclosed to view by the shifting of the sand in 1835. Perran Round is a very perfect relic of an amphitheatre, 130 feet in diameter, and capable of holding about 2,000 spectators.

New Quay is well situated under some fine cliffs, and has a good sand beach. It is now one of the most thriving watering-places on the north coast.

Trevoze Head is a fine point, which projects well into the Channel. A little farther east is Padstow, "an ancient and fishlike town," which had once a greater renown than it has at present. The demon Tregeagle, who did so much mischief at the Loo Bar, had previously been set to work here to make houses of sand, and ropes of the same material to bind them with. The dreadful howlings of the spirit greatly disturbed the rest of the good people of Padstow, and they had sufficient influence to get him sent off to Helston.

If we continue our journey to the east, we shall cross the river Alan, or Camel—

Let Camel of her course and curious windings boast,
In that her greatness reigns sole mistress of that coast

'Twixt Tamer and that bay where Hayle pours forth
her pride—

and walking from the coast we shall come to Camelford, a place that need not detain us long, but which is interesting as the supposed site of the final battle fought between Arthur and his bastard son Mordred, in which both the leaders received their death-wounds. The spot where this took place is called Slaughter Bridge.

South of Camelford are the Bodmin Moors, with the fine hills Rowtor and Brown Willy in the distance. Bodmin itself is a town of little interest, but it is in a better condition now than when Charles II. said that it was the most polite town he knew, giving as his reason that half the houses were bowing, and the other half uncovered.

In 1549 the Mayor of Bodmin was cruelly and treacherously executed. When the Cornish rebels had encamped in the neighbourhood, the inhabitants of the town obliged their Mayor to allow them the necessary provisions. After the defeat of the insurgents near Exeter, the Provost Marshal, Sir Anthony Kingston, was sent to Cornwall to bring the fugitives to justice. He at once communicated with the Mayor, and told him that he would be his guest. On the day fixed he arrived with a train of followers, and before dinner he took the Mayor aside to tell him that one of the townspeople was to be executed, and desired that a gallows might be prepared. The Mayor treated his guest with hospitality, and when dinner was ended the party proceeded to the gallows. The Provost took the Mayor by the arm, and asked whether he thought it was strong enough. "Yes, doubtless it is," answered the Mayor. "Well, then," said the Provost, "get thee up speedily, for it is prepared for thee, as thou hast been a busy rebel." No remonstrances were of any avail, and the poor Mayor was hanged without further parley.

From Camelford we pass on our way to Tintadgel, the Delabole Slate Quarries, where Cornish diamonds are found in great numbers. The slate is in great request, as it is considered to be the best in the kingdom.

At last we have arrived at the far-famed Tintadgel Castle, renowned as the birth and death place of King Arthur :

O'er Cornwall's cliffs the tempest roar'd,
High the screaming sea-mew soar'd ;
On Tintadgel's topmost tower
Darksome fell the sleety shower ;

Round the rough castle shrilly sung
The whirling blast, and wildly flung
On each tall rampart's thundering side
The surges of the tumbling tide :
When Arthur ranged his red-cross ranks,
On conscious Camlan's crimsoned banks.

The rock upon which the castle is built juts out into the sea, and forms a small bay on either side. It is joined to the mainland, where are ruins of another part of the castle, by an isthmus, which is gradually wearing away, and is pierced by a long dark tunnel. It is said that when the castle was in a state of perfection there was a drawbridge to connect the peninsula with the mainland. The ruins appear to be of great antiquity, but there are not sufficient remains to discover any particular style of architecture. There is no authentic history of the castle until the year 1245, when Richard, Earl of Cornwall, was accused of having offered it as an asylum to his nephew David, Prince of Wales, who was then in rebellion against his uncle, Henry III. ; and Thomas, Earl of Warwick, was a prisoner here in 1397. But what chance has sober history against brilliant romance? Who will care to hear about David, Prince of Wales, and Thomas, Earl of Warwick, when the scene should be peopled by King Arthur and his Court? The Duke of Tintadgel is killed in battle because the King Uterpendragon wants to have his wife, Ygerne ; and when he is got out of the way those two are married. Shortly afterwards, Arthur is born in the castle, but from that time to the last scene of all, no incidents are related that connect Arthur specially with this place. He is supposed to have held his Court here at various times, and here were heard the sounds of revelry, and seen all the glory of chivalry. But then, for other places in the kingdom the same claim has been made.

At last, when old in years and when the world has turned against him, Arthur sallies forth to fight what proves to be his last battle. Arthur is brought back with a death-wound upon him,

As though no other place on Britain's spacious earth
Were worthy of his end but where he had his birth.

Soon after the King is carried off to his burial-place in the Abbey of Glastonbury.

From the summit of the peninsula (or island, as it is called by the people) a mag-

nificent view is obtained, headland after headland is seen in the distance, and beneath is the roaring sea dashing up amongst the innumerable rocks. A pathway now leads up to the little gate which admits you into the castle; but when there was none it must have been a hazardous undertaking to scale the almost perpendicular rock; and Norden, the "Surveyor," points out the difficulty of making the ascent, and says, "he must have eyes that will scale Tintadgel."

When you have wandered about and taken your fill of the beautiful scene that is before you, and return to the little gate, a view breaks upon your sight such as can never be forgotten. The sea is mapped out below, and the path by which you are to descend is scarcely perceptible:

There is a place within
The winding shore of Severne Sea
On mids of rock, about whose foote
The tydes twine—keeping play,
A towery-topped castle here
Wide blazeth over all
Which Cormea ancient broode
Tintadgel Castle call.

The church of Tintadgel, situated on an exposed spot above the cliffs west of the castle, is one of the oldest in Cornwall, and the richly coloured windows that it contains are the work of the Rev. Prebendary Kinsman. It ought to be the oldest church in the county, if it is true that the bells rang out a merry peal at Arthur's marriage, and tolled a solemn knell at his death.

The village is frequently called Tintadgel, from its proximity to the castle, but its real name is Trevenna. A striking object in the village is a large and handsome house, built by the late Mr. John Douglas Cook, some time editor of the *Saturday Review*. He died in London, but his body was brought here to be buried, and a photograph of his tomb is shown to the pilgrim in search of the picturesque as an interesting remembrance of Tintadgel.

On the road from Tintadgel to Boscastle is the farmhouse at Trevethy from which we turn aside to visit the pretty waterfall of St. Nightons, Nectan's, or Nathan's Keev. It is situated in a beautiful valley, rich with foliage, and in some respects not unlike Shanklin Chine. The fall is about 40 feet, and forms a double cascade, plunging into

the keev, or basin, with a deliciously refreshing noise. This is a delightful spot for a visit on a hot summer day. Here is shade from the sun, and ferns and plants growing around in wild luxuriance.

There is a story connected with this place of two sisters, who came from no one knew where, and gradually withered away and died here. The tale of the two sisters has been told by Mr. Hawker in pleasing verse.

A short walk takes us to Boscastle, and the longest march would be repaid by such a view as we now obtain. The name of Boscastle was once applied only to the Castle of Bottreaux, but now it includes the village of Forrabury. The place is built upon a hill, and is a mile from the highroad at the back of the village down to the harbour. We might travel the world round and not find a more curious combination of valley, hill, straggling houses, and rugged cliffs than are to be seen at Boscastle. It is a most striking spot, and the out-of-the-world character of the place makes it hard to believe we are in England. The land-locked little pier and harbour are quaint and picturesque; but though the place looks so quiet, much business is done here in the winter months, more especially in shipping the slates from the Delabole quarries.

The church of Forrabury has no bells, and there is a legend which explains how the bells that were to have been placed there are now beneath the sea just off the shore, and announce by strange sounds the approach of a storm; but the story of the silent tower of Bottreaux is best told in the spirited poem of the Rev. R. S. Hawker:

Tintadgel bells ring o'er the tide!
The boy leans on his vessel's side;
He hears that sound, and dreams of home
Soothe the wild orphan of the foam.
"Come to thy God in time!"
Thus saith their pealing chime;
"Youth, manhood, old age past,
Come to thy God at last!"

But why are Bottreaux' echoes still?
Her tower stands proudly on the hill;
Yet the strange chough that home hath found,
The lamb lies sleeping on the ground!
"Come to thy God in time!"
Should be her answering chime;
"Come to thy God at last!"
Should echo on the blast.

The ship rode down with courses free,
The daughter of a distant sea;

Her sheet was loose, her anchor stor'd—
The merry Bottreaux bells on board.

"Come to thy God in time!"
Ring out Tintadgel chime;
"Youth, manhood, old age past,
Come to thy God at last!"

The pilot heard his native bells
Hang on the breeze in fitful swells;
"Thank God!" with reverent brow, he cried,
"We make the shore with evening's tide!"
"Come to thy God in time!"
It was his marriage-chime;
"Youth, manhood, old age past,
His bell must ring at last!"

"Thank God, thou whining knave, on land?
But thank at sea the steersman's hand;
The captain's voice above the gale—
Thank the good ship and ready sail!"
"Come to thy God in time!"
Sad grew the boding chime;
"Come to thy God at last!"
Boom'd heavy on the blast.

Uprose that sea! as if it heard
The mighty Master's signal word!
What thrills the captain's whitening lip?
The death-groans of his sinking ship.
"Come to thy God in time!"
Swung deep the funeral-chime;
"Grace, mercy, kindness past,
Come to thy God at last!"

Long did the rescued pilot tell,
When gray hairs o'er his forehead fell,
While those around would hear and weep,
That fearful judgment of the deep!
"Come to thy God in time!"
He read his native chime;
"Youth, manhood, old age past,"
His bell rung out at last!

Still, when the storm of Bottreaux' waves
Is waking in his weedy caves,
Those bells, that sullen surges hide,
Peal their deep tones beneath the tide!
"Come to thy God in time!"
Thus saith the ocean-chime;
"Storm, billow, whirlwind past,
Come to thy God at last!"

We leave this picturesque village by Valancey Bridge, and after ascending a hill walk on for about twenty miles, sometimes by the cliff and sometimes by the road, till we come to Bude Haven. Here the county of Cornwall encroaches upon Devonshire, and the scenery changes its character, being more like the country to the east than to the west of it. The town of Bude is as uninteresting a place as anyone could wish to see, but the coast is fine, and the sands are extensive. A pier and sea-wall were built here in 1823, but they could not stand against the tremendous seas that break upon the coast, and in 1838

they were destroyed. On the Chapel Rock, which was formerly an island, but is now joined to the land by the breakwater, there once stood a chapel dedicated to the Holy Trinity and St. Michael. The geological form of the cliffs about Bude is curious, and the landslips are numerous, which give a wild aspect to the shore.

A fine walk to the Coomb Valley leads along by perpendicular cliffs. We can ascend the valley to Kilkhampton, where the once-celebrated Hervey meditated among the tombs; but we shall do better to continue along the coast to Morwinstow and its fine old church, where the late Rev. R. S. Hawker, the Cornish poet, whose verse breathes an intense love for his native county, officiated not many years ago. Upon the porch of his vicarage he engraved the following lines:

A house; a glebe; a pound a day;
A pleasant place to watch and pray;
Be true to Church; be kind to poor,
O minister, for evermore.

Morwinstow is the border-parish of Cornwall, as Hartland is of Devonshire; and the source of the Tamar, the river that divides the two counties, is on a rushy knoll in a moorland of this parish.

We now leave Cornwall, and we do so with regret, for we have seen much to interest us, and feasted bountifully upon its fine scenery. Here is to be found everything to make travelling delightful, as the roads are good and the inns are comfortable and reasonable.

We have thoroughly enjoyed our travels in this corner of England, and we want others to do the same. When we say to all whom it may concern—"Go!" the advice is disinterested, because if the stream of travellers sets in, it is possible that the country may be spoilt for the quiet tourist, and we wish to visit *Bolerium* again, and can say in the words of one who has been before us:

I love thee, Cornwall, and will ever!
And hope to see thee once again.



Stanford Churchwarden's Accounts (1552-1602).

BY WALTER HAINES.

(Continued.)

T. for a boke of comon prayer a
salt' & Iniunctions . . . vjs.
It. for v^{li} q^r of yron for y^e dyall
spyndull . . . iiij*d*.
It. to a plum^r for Sooder & his labur w^t mayte
vis. viij*d*.

1560. *Receyts* :

It. rec for the encreys of the forty pences
vs. ij*d*. ob
It. of Jone cooll for an acre of eyrabull land
in the este felde . . . xij*d*.
It. rec for chesys y^t was gatheryd for y^e
churche x*d*.

Expences :

It. for faching a Jobbe of thorns & mending
the hedges abowte the churche howsse
x*d*.

It. in expences at the byshope of Cantor-
buryes vicitasion horse mayte & mans
mayte ijs. ix*d*.

It. for wyne & synging bredde agaynst est^r
iijs. iiij*d*.

It. to the smythe for making a buckull for a
bawdrycke & a hooke abowte the klocke
iiij*d*.

It. for whipkord & white lethur . . . j*d*.

1561. *Receyts* :

It. the incresys of the forty pences to y^e
founte vs.

It. the tythe hay of the weste more Mr John
Yate fermor of the parsonage geue halffe
the tythe of y^e sayd more to y^e use of the
churche becawse h^t was the fyrste tyme
y^e euer y^e sayd more was falne . . . xis.

Expences :

Inprimis to m^r vicar for wrytting & takyng
y^e churche Accounts . . . iijs. iiij*d*.

It. for wrytting a byll of sertificat at est^r
chappit^r id. ob

It. in expences at wantage when mr pownde
satte there at my lorde of Sarums com-
mandment viij*d*.

It. for a paper of the Tenne commandements
& a calend^r boke to say seruiss by in y^e
churche xvj*d*.

It. for his paynes y^t browght the sayd books
id. ob

It. to y^e Arche dyacons apparetor for a boke
of y^e byshope of cantorburyes in Junctions
& for y^e Receyt of a byll to sertefy the
Archedyacon of the pulling doune of the
Rode lofte viij*d*.

It. for wyne at Christmas candullmas and
agaynste passion sonday xiiij*d*.

It. for pulling doune the Rode loofte and
caryeng a way the alt^r viij*d*.

It. to Thomas Locke for mending the for
bell wheel wth mayte & drynk for him
& his man ijs. ij*d*.

It. to Thomas White for makyng yron geyr
abowte the sayde bell and wheell xvj*d*. ob

It. to the sayd Thomas for dressing the
Tower dore and the cloke xvj*d*.

1562. *Receyts* :

It. this yer was chosyn collectors for the font
John Cox and Thomas Franklen the
wolde not gayther in the parishe whereby
ther cam nothing to the churche

Expences :

It. for wrytting the Regester boke to sertefy
the names of weddings christnings & bury-
engs ijs.

It. for makyng an Inuentory to the Queyns
comysioners of the churche goods . . . iiij*d*.

It. to a mason for mending y^e pavement in
y^e churche iiij*d*.

It. for serueng y^e mason & makyng clene y^e
churche iiij*d*.

It. to a thatcher for v dayes worke . . . iijs. iiij*d*.

It. to a drawer of straw v dayes . . . x*d*.

It. for iiij^c prayes & rodde xiiij*d*.

It. for xxvij^{li} of solder at x*d*. ye li . . . xxijs. vi*d*.

It. for xv^{li} of ledde bestoyd uppon y^e churche
xvj*d*.

It. to John ffoote for makyng naylls bolsters
& kays xij*d*.

1563. *Expences* :

It. to the vicar for Ryding to Salsbury abowte
the churche busynes iiij*s*.

It. for a bell rope of xiiij^{li} wyghtte . . . iijs. vi*d*.

It. for ij lodes of ffrysens ijs.

It. for digging xij lood sande & clay . . . xij*d*.

It. for mending the Screene & strestulles in
the churche howse xij*d*.

It. for ij peces of tymber & the hewyng for
the towre xiijs. vi*d*.

It. for drawyng the sayd Tymber owte of the
wodde xij*d*.

It. for sawyng v^e foote & di after xx*d*. y^e
hundredth ix*s*. ij*d*.

It. for Loftyng the Toure & laying the
plankes beneyth xijs. iiijd.
It. for a hundreth Tenne peny nayles for y^e
Toure xd.
It. for mendyng a paue of the churche
mownde ijd.
It. for iiij schore matts to kneele on in the
churche iijs. xd.
It. for a boke of prayer in tyme of comon
plague vid.

1564. *Expences :*

It. in expences to oxforde to speke with
doct^r white Arche dyacon for caryng a
strem^r in Rogacion weke xd.
It. for a skynne of parchemen vjd.
It. for keueryng T Chamberlen & James yat
grave xd.
It. for sweeping the churche vjd.
It. for breddes for y^e comunyon y^e wholl yer
xijd.

1565. *Receyts :*

It. Ceceli greeneway & Jone Smyth were
collectors for the founte & they be stoyde
upon a founte clothe iiijjs. vd. & browght
besydes to the use of the churche
vijs. vijd.
It. of henri Alder for the churche howse
barton xijd.
It. of y^e vilage of Goose for the arerages of
viij yer paste before this xxijs. vd. ob.
It. of helyn pynell for a bz of barlay that
was her husband bequeste xijd.

Expences :

It. for ij boks of prayer for peace vjd.
It. to the vicar for wrytting the Churche
account iijs. iiijd.
It. for pauyng Katherin Churche graue iiijd.

1566. *Expences :*

It. in expences to oxford beyng syted thethur
for Rynging uppon all hallow nyght wth y^e
court charges iijs. vd.
It. to a cloke maker for setting uppe a dyall
& mending the klokke xxijs. iiijd.
It. for oyle & whippe corde for the klokke
iiijd.
It. for tymber for the dyall frame viijd.
It. for vi dyssyn & iiij matts for ye churche
iijs. iiijd.
It. for a stocke for the grayte bell ijs. iiijd.
It. for brynging the sayd stocke from peysmer
to wantage vjd.
It. in erneste to Thomas locke for stockyng
the grayte bell & makyng iiij newe wheels
xs.

It. for mendyng the churche seatts ijs.
It. for a Iniunction booke iiijd.
It. for the second tome of homelyes iijs.

1567. *Receyts :*

The encreys of the churche lande this yere
ys iiij bz of whayt y^e ys remayning in James
coll his handes and iiij bz of pulse of the
last yers account for the whiche pulse he
shuld pay to the churche vs. Thomas
Whayne confeseth ij bz of maulte & one
bz of whayte to Remayne in his handes.
And Robert Berell confeseth to owe one bz
of barlay.

Expences :

It. to Olyu^r for whipping dogges from y^e
churche xviiijd.
It. for makyng a nutte for the dyall ijd.
It. for shreading a tree & makyng the scaf-
folde abowte the crosse viijd.
It. for mosse xijd.
It. worke manshippe in sclatting y^e churche
gat ijs.
It. for iiij crestes vid.
It. for syxe peni nayles ijd.

1568. *Expences :*

It. to Olyu^r for whipping dogges vid.
It. to the mason's seruitor ijd.
It. for mending the churche mattoce vd.

1569. *Receyts :*

It. Eliza yat the wyeffe of John yat the
yong^r gent and Elenor Sauere were chossin
fount wyeffs this yer but the gatheryd
nothing this yer.

It. of John Castell for layeng corne in the
churche howse vid.
It. of henri alder for makyng mault in y^e
churche howse a bz maulte

Expences :

It. for castyng the saunce bell xvjs. vid.
It. for a booke of bothe Tomes of Omelyes
and an othur of comon praer my L of
Salisbury his inJunctions w^t a table to
knowe in what degrees the people may mary
viijs. iiijd.

It. for viij clues of holland to make a surplesse
1570. *Receyts :* [xs. viijd.]

It. the enchreys of y^e forty pences was
vs. vjd.

It. of the executors of Robert Stone for vi bz
of barlay that he gave to the bells hearse
light & Roode light in Stanford churche
[iiijjs. viijd.]

Expences :

It. for Tymber to make posts in y^e churche
howse ijs.

It. for makyng holes to put the posts in *ij*d.
 It. for a hundrethe syxpeni naylls *vj*d.
 It. for hame to thatche the churche howse *vs. iiij*d.
 It. for prays for y^e same worke *vd*.
 It. for caryage of the hame *xvj*d.
 It. for a newe lathur *xij*d.

1571. *Receyts:*

It. of James Coll for the thirde of an acre
 of barlay and an acre of pulsse this yer
 *vs.*

Expences:

It. in expences at bysshope juells visytacyon
 holden at Redyng *xs.*
 It. in expences at highworthe beyng caulid
 before the sayd bysshoppe *vij*s. *vij*d.
 It. for *iiij* Jobbs of Strawe and the caryage
 *vij*s. *iiij*d.
 It. for *iiij*c prays & a hundredth lydgers
 *xij*d.
 It. to heryng for thatching y^e churche howse
 *iiij*s. *vij*d.
 It. for helpe to pull doune y^e Roode losse
 *vj*d.
 It. for wrytting an Inuentori in parchement
 to the bishoppe of Salisburi of weddinges
 christnings and buryenges *ii*s. *iiij*d.
 It. for a booke of Artyckulls for Religion
 *iiij*d.
 It. to Thomas Strange for keping y^e clocke
 *iiij*s.
 It. for a bawdrycke for the grayte bell *xij*d.
 It. for a buckull & wedges for the same
 *iiij*d.
 It. for shutting a clapper for y^e seconde
 bell *xx*d.
 It. for *xj* naylls & shutting *ij* twysts for y^e
 grayt bell *viiij*d.
 It. for a cytasion for Bartylmeo smythe and
 marmaducke chapman *vj*d.

1572. *Expences:*

It. for presenting howghe Elyot & Katheryn
 Snodman *iiij*d.
 It. for *ij* bookes of prayer send from m^r
 archedyacon and to the apparytor for
 bringing of them *vj*d.
 It. wafor bredde for the comunion all the
 yere *xij*d.
 It. for a paper of the Tenne comaundmentts
 *xviiij*d.
 It. to a Joyn^r for a frame for the same com-
 aundments *ij*s. *viiij*d.

It. to Olyu^r Norway for whipping doggs owte
 of y^e churche *vj*d.
 It. to belyngam a clocke smyth for looking
 to y^e clocke *xij*d.
 It. to wm Cox for *ij* days worke helping the
 plomber & fynding himselfe maytte &
 drinke *viiij*d.
 It. the cunstable of ganfelde hundrethe had
 towards y^e releefe of y^e prisoners in Reding
 *xx*d.

1573. *Expences:*

It. to wm Smyth that cam to vewe the churche
 by the bysshope of cantorburyes lycens *ij*s.
 It. in expences at wantage be for the Queenes
 commyssioners that made Inquyri for ali-
 anatyng lands *ix*d.
 It. for tallyng wodde of wynde fall in the
 comon *iiij*d.
 It. for makyng a Trench & falling thornes to
 make a hedge *xij*d.
 It. for bords to stoppe pigions owt of the
 churche *xd*.
 It. for plowyn *ij* acres *iiij* yarthes *iiij*s.

1574. *Expences:*

It. in expences for the noble buryeng J Cox
 in the churche *xj*d.
 It. payd crypps for trussing the myddull bell
 & y^e forbell *ij*s. *vij*d.
 It. for a claspe, hanging owte the saunce
 bell rope *ij*d.
 It. to a mason for Rowe castyng the Toure
 *iiij*d.
 It. for *iiij* faynes to settle one y^e pynacles
 *iiij*s.
 It. to one to carry watt^r to y^e Rowe castyng
 *ij*d.
 It. To Robert Reyer for whitelymyng the
 churche *iiij*s. *vij*d.
 It. for makyng a lathu^r for the churche
 *xvj*d.
 It. for mendyng the benche in the churche
 howse *iiij*d.
 It. to the Joyn^r for makyng a spyer in the
 churche howse *xij*d.
 It. to mappet for mending the flowre in y^e
 churche howse *vj*d.
 It. for hewyng a mantyle for y^e chamber in
 y^e churche howse *xviiij*d.
 It. to Robert Reyer for makyng a cheymnay
 in y^e sayd howse *xvj*d.
 It. for digging *ij* lods Buckland stones *viiij*d.
 It. for the Threshing of whayte barlay &
 pulse *ij*s.

1575. *Expences :*

It. for shutting ij bell Ropes . . . xxiij*d*.
 It. for making a Roler for the klokke &
 mending y^e wyer iij*d*.
 It. to the smythe for ij geyds & one staple
 for the bells iiiij*d*.
 It. to the smythe for mending the churche
 doore kay iij*d*.
 It. for mending the beer & whipping doggs
 owt of y^e churche viij*d*.
 It. for falowyng storyng & soyng an acre of
 the churche lande iijs. vj*d*.
 It. for the Lords Rent of the churche howse
 xij*d*.
 It. for lathing & mending the churche howse
 mounds vd.
 It. for making a forme & footyng the Reste
 iiiij*d*.
 It. for dygging of a sawe pytte ijs.
 It. for moyng and kockyng of an acre of
 pulsse xd.

1576. *Expences :*

It. franklins expences to oxford for that he
 wold not Repayre the churche yard walls
 before he was commanded vj*d*.
 It. for a beame & too braces for y^e churche
 yat xij*d*.
 It. to Lady Englefelde for Rent of y^e churche
 howse xij*d*.
 It. for a li of sope to washe y^e churche lynnyn
 iiiij*d*.
 It. for paper & ynke j*d*.
 It. for eyring the churche acre at hunni butts
 xiiij*d*.

1577. *Expences :*

It. in expences at the byshoppe of cantur-
 buryes visitacion holden at Abynton the 8
 of June iijs. iiiij*d*.
 It. for a booke of artyckles for the sayd visi-
 tacion xd.
 It. for wrytting an answer to the sayd artycles
 vj*d*.
 It. forgoen Rychard Tyrroll in parte of hay
 that hee bowght of the churche the yeer
 laste paste xij*d*.
 It. for making a bell clapper xxijs. xd.
 It. to y^e smythe for warranting y^e sayd
 clapper for xx yeer iiiij*d*.
 It. for expences to fatche the sayd clapper
 whome vij*d*.
 It. for keeping the clock to phillippe straunge
 iijs.

1578. *Receyts :*

It. Rec for ij bz of lyme xd.
 It. Ree for the waste of a platter that was
 molten iiij*d*.

Expences :

It. for paynting serten sentences of the scrip-
 ture one the churche walls xxs.
 It. for a byble for the churche xxijs.
 It. for brynging the sayd byble from oxford
 vj*d*.
 It. for the Queenes Injunctions vj*d*.
 It. for mending the churche portche iij*d*.
 It. for mending the pulpytte iiiij*d*.
 It. for ij bushells & a halffe beyne to so the
 acre ijs. viij*d*. ob
 It. for iij^e prays & halffe hundredth bynding
 Rodds ix*d*.

1579. *Receyt :*

It. solde a Jobbe or thornes that was lefte
 when the mounds were made of the churche
 howse for xij*d*.

Expences :

It. for Redde lethur for the Bawdrycks xiiij*d*.
 It. for mending stooles bords & formes xxd.

1580. *Expences :*

Imprimis for the Releefe of the prisoners in
 Reding Gayle the whole yeer aft^r the Rate
 of Too pens evry sonneday ixs. xd.
 It. to John appowell for casting brasses at
 iij*d*. the li vijs.
 It. to Ro Stone to helpe to lay the brasses
 iiiij*d*.
 It. to a mason for mending the crosse one
 the greene viij*d*.
 It. for mending a bell Rope fynding hempe
 and grafting y^t longger vij*d*.
 It. for a payre of boote Leggs to mende baw-
 drycks viij*d*.
 It. for making a kay for the clocke lofte
 mending y^e perchill & the Crowe and an
 yron bolte for the brasses xd.
 It. payd for ij bookes sent from Salysburi
 xvj*d*.
 It. payd the apparitor of sarum & y^e officialls
 apparitor vij*d*.

1581. *Receyts :*

It. Rec of M^r yat Cunstable one y^e corona-
 tion day iiiij*d*.
 It. of M^r Mary yat and of M^r Edward yat
 for ij dynners that shulde have byn made
 to the parisheoners thone in the Rogasion
 weke a^o 1580. Thother in Rogasion
 weeke 1581 xxjs.

It. rec of the young men theyr benivolens
towards y^e bell ix. iij*d*.
It. rec of the parisheoners by the yard lands
towards the bell the w^{ch} monay muste be
repayd as apperithe in the next yeer fol-
lowyng iij*l*. vjs. ij*d*.
Expences:
It. to a mason for pargeting in the Towre
mending stone worke under the leades and
kevering Roger Churchis grave in the
churche iij*s*.
It. in earnest to a bell founder y^t caste the
Tenor bell xx*d*.
It. for sherting the Bell cappers v*d*.
It. for an ex & othur asshe a bowte the bell
. v*d*.
It. for brynging leade from oxford with a
botte iij*l*.
It. for fatching lead from hincsay to Stanford
. iij*s*. iij*d*.
It. to a plomb^r for leade & workmanshippe
uppon the steeple and othur places of the
churche xli*s*. v*d*.
It. for yellmyng of straw xij*d*.
It. for prays lydgers bynding Rodds and a
Raft^r xij*d*.
It. for Eyring the churche Acre Thrisse
. iij*s*.
It. for ij bz of seede whayte to so yt
. iij*s*. viij*d*.
It. for the makyng & towards Jone Bullocks
quote xx*d*.

(To be continued.)



The Antiquary's Note-Book.

Curiosities of Local Government.—
The old accounts of the Surveyors for the Re-
pair of the "King's Highway" in the parish of
St. Thomas and St. Clement, Winchester, for
the year 1761, nine years before the city
was paved and cleansed under the provisions
of an Act of Parliament, afford us a curious
idea of the education and the method of
repairs of those times. In 1761, William
Oram and Michael Aldridge were Sur-
veyors, and we give their account exactly as
written:

	£	s.	d.
For fifty-four load of stones	14	3	6
For picking of Sones	2	0	6
For Speding the Sones	0	13	6
paid for a wrant	0	2	0
for puting on the Stones and Shoveling the Streets	0	8	0
for a load of stones	0	3	7
for Beer for the Carters	0	7	0
for puting on the Stones	0	0	6
for nescesary charges	0	3	6½
for three days work	0	3	6
for carying away the durt out of the high- way before the Stones were layd, hired two men	0	8	0
Spent at the Election of Surveirs of the highways	0	10	6
do for nescesary charges	0	17	7½
for ficksing a great Stone set to Keep of the Wagons of the footway agaist Rounds house in Jayl Street	0	1	6
pd. for pick up 3 Load of Stones	0	2	3
expended at ye election of officers and other expenses	1	4	7
Pd. Mr. Clarke	1	0	4
	£22	8	5

Having regard to the above spelling, it is
not surprising that Mr. Aldridge signed the
account with a cross. The cleansing of the
city ditches round the walls was an expen-
sive item in the accounts at various times.
In 1751, thirty ratepayers were ordered to
be proceeded against as defaulters, and as
some of them were leading parishioners,
doubtless the state of the highways and the
expenditure of the Surveyors were not ap-
proved by the ratepayers, for the highest rate
for the year once was 12s., and the smallest
6½*d*. There were several hop-gardens in the
parish, and these lands, now covered with
houses, are in the deeds described as hop-
gardens. Of the families mentioned in the
old accounts one only remains, the New-
bolts, who have resided in Winchester for
300 years at least. In 1761, a statement of
the rate shows spelling extraordinary:

S. Thom parish reate gathered by Tom Moody and
John Crick:

	£	s.	d.
Reates Coleacted	41	17	6
Reate nott Coleaceated	7	4	2
	£49	1	8

There was always half a guinea spent at
"ye three Tunns" or "ye Red Hatt," after
election of officers, on good ale.

I am going through the books, so shall

favour you with some extracts about the small-pox, the poor, the price of provisions, and the old fairs as I get the details out.—W. H. JACOB.

Surveys of London.—Honest John Stow, in his *Survey of London*, set an example which has been followed, and we are to some extent indebted to his initiative for all subsequent contributions to London topography. Standing about midway between the ordnance survey of our time and the Survey of Stow, that made by the company of parish clerks is remarkable for completeness, accuracy, and methodical arrangement. It bears date 1732, and presents many interesting particulars of Georgian London. In a subsequent issue (1824), the following information as to the parish clerks of London is given: "The parish clerks of London were incorporated by Henry III.; they were then known by the title of 'the brotherhood of St. Nicholas,' whose hall was near Little St. Helen's, in Bishopsgate Street, within the gate, at the then sign of the Angel. Charles I. renewed the parish clerks' charter, and conferred upon them ample privileges and immunities, and incorporated them by the name of 'master, wardens, and fellowship of parish clerks of the city and suburbs of London, and the liberties thereof, the city of Westminster, the borough of Southwark, and the fifteen out-parishes adjacent.' By which charter the parish clerks enjoy certain privileges peculiar to them as such; among which this is not the least, viz., 'that in respect of their great and continual charge which they do undergo, they, the said master, wardens, and brethren, shall be free from all offices, unless they desire or yield themselves thereunto.' Which privilege is likewise confirmed to them by an order of the Lord Mayor and Court of Aldermen, in the mayoralty of Sir Robert Vyner, in the seventh year of the reign of King Charles II., in these words, viz., 'All parish clerks to be exempt from all offices, as by their charter, and by an order under seal of the mayoralty of the city of London,' etc." The title-page of the parish clerks' Survey of London is descriptive, almost, as a table of contents: "New Remarks of London; or, a Survey of the Cities of London and Westminster, of Southwark, and part of Middlesex and

Surrey, within the circumference of the Bills of Mortality. Containing—The situation, antiquity, and rebuilding of each church; the value of the Rectory or Vicarage; in whose gifts they are; and the names of the present Incumbents and Lecturers. Of the several Vestries, the hours of prayer, Parish and Ward Officers, Charity and other Schools; the Number of Charity-children, how maintained, educated, and placed out Apprentices, or put to Service. Of the Alms-houses, Workhouses, and Hospitals. The remarkable places and things in each Parish, with the Limits or Bounds, Streets, Lanes, Courts, and number of houses. Likewise an alphabetical Table of all the Streets, Courts, Lanes, Alleys, Yards, Rows, Rents, Squares, etc., within the Bills of Mortality, showing in what Liberty or Freedom they are, and an easy method for finding any of them. Of the several Inns of Courts, and Inns of Chancery, with their several Buildings, Courts, Lanes, etc.—Collected by the Company of Parish Clerks.—To which are added, the Places to which Penny Post letters are sent, with proper directions therein; the wharfs, keys, docks, etc., near the river Thames; of water-carriage to several cities, towns, etc.; the rates of watermen, porters of all kinds, and car-men; to what inns Stage-coaches, Flying-coaches, Waggons, and Carriers come, and the days they go out.—The whole being very useful for Ladies, Gentlemen, Clergymen, Merchants, Tradesmen, Coach-men, Chair-men, Car-men, Porters, Bailiffs, and others. London: printed for E. Midwinter at the Looking-Glass, and Three Crowns in St. Paul's Churchyard. MDCCXXXII."

In the preface it is said of the parishes of Lambeth, Newington Butts, Rotherhithe, and Hackney, that they "have not been mentioned in any book before."



Antiquarian News.

A MURAL monument to the late poet, Walter Savage Landor, has been unveiled at St. Mary's Church, Warwick. The inscription is as follows: "Walter Savage Landor; born at Warwick, January 30, 1775. Died at Florence, September 17, 1864."

The city of Hai-yen, north of Ningpo, which was submerged by the sea about a thousand years ago, has lately been partly exposed to view, and a considerable number of vases, plates, and other utensils of the Sung dynasty have been recovered by enterprising natives.

Lord Mostyn has presented the town of Flint with an historical painting of Sir Roger Mostyn, the friend of Charles I., and who, at his own cost, garrisoned and defended Flint Castle against the Parliamentary party in 1643. He also wrested Hawarden Castle from them.

Important discoveries were lately made in a cave at Rübeland, in the Harz. A quantity of bears' bones recovered is estimated at nearly 10 cwt., among them being seven very well-preserved skulls; also a set of stags' antlers, fragments of skeletons of hyenas, and some fine slender bones which experts assign to the ptarmigan and the lemming. These remains are regarded as relics of the arctic fauna of the ice period in the Harz. It is proposed to keep them in the cave, which will be lighted by electricity for the benefit of scientific visitors.

St. Margaret's Church, Hornby, an interesting old North Lancashire church, is to be restored at an outlay of £3,000. According to Canon Raines, a priory, dedicated to St. Wilfrid, being a small Premonstratensian cell of Croxton Keyrial in Leicestershire, formerly existed at Hornby. To the priory succeeded the chapel of Hornby, built for Monteagle's tenants, which, according to the will of Edward, Lord Monteagle, was in existence in 1523. The nave of the ancient church was rebuilt in 1817.

A Welsh correspondent of the *Cambrian News* says that he recently picked up a very good copy of eight sermons preached by the Rev. Daniel Rowlands, of Llangeitho, one of the founders of the Calvinistic Methodist Church of Wales. They bear the imprint of 1774, and are said to have been "preached at the New Church in Llangeitho." They are in English, or to quote the title-page, are "now attempted to be translated from the original British." The translator was Mr. Thomas Davies, near Haverfordwest, and his preface is most unique. He apologises for any printed mistakes, or, as he puts it, for "whatever might drop wrong," on the ground that "the author, being far distant from London, could not see any of it when in the press." He describes Rowlands as "an eminent clergyman in the Principality of Wales, who hath been for nearly forty years a zealous and an indefatigable labourer in the Lord's vineyard. He is still alive, and, notwithstanding his advanced age, as active as ever." He speaks of his piety and integrity as such as "are not the general characteristics of latter

days," and describes his audiences as very large; "the stated number of communicants at the monthly sacrament in his own church is seldom less than 2,000, and sometimes more than 4,000." Very curious reasons are given for this, the only known translation "from the original British" of Rowlands's sermons. One is "that those who do not understand the Welsh language, and may be prejudiced against the truth from the opinion of others, may examine for themselves and judge whether those doctrines, which are branded as unfriendly to good works, may not be enforced in a practical manner and be productive of the strictest and most refined morality." Another is that "as the Methodists in Wales have been represented as a set of ignorant, hot-headed enthusiasts, the public may as well now form some judgment of their understanding, of their principles, from the writings of one who hath presided among them for such a length of time with unblemished reputation, and may be supposed from the nature of his connections to express the sentiments of the whole fraternity." One of the sermons was preached in 1735, the year from which the body dates, though not legally enrolled until 1826.

Mr. Arthur William à Beckett writes to the *Tablet* to give his impression, derived from a visit made with his cousin, Mr. William à Beckett Turner, to Canterbury to view the supposed remains of St. Thomas à Becket. He says, "As to the identity of the bones with those of St. Thomas, I have a very fair impression that the remains I saw on Thursday week were indeed those of the holy blessed martyr. The place in which the relics were found was that traditionally ascribed as the exact spot for centuries, and the contemporary biographer of Sir Thomas More declares that he and others, instead of allowing the bones of the Saint to be burned, seized them, and hurriedly buried them. They were found not *in situ*, but in a confused mass near the head of the coffin. When I saw them in Mr. Austen's drawing-room, I confess that they had an awe-inspiring effect in spite of their painfully realistic surroundings. The skeleton was of gigantic stature. I should imagine it must have belonged to a man quite six feet three inches high. This exactly tallies with the personal appearance of the Saint, who was said to be a head and shoulders taller than his attendants. The skeleton itself was in a perfect state of preservation, and so far as I could see appeared to be complete. The skull (the bones of which had been placed on a clay model) showed traces of two sword-cuts—one which seemingly had severed the crown of the head from the rest, and a second which had fallen on the top and had not caused so much injury. In fact, as Mr. Austin pointed out to us, it was most probable that we were standing before the remains of the great St. Thomas of Canterbury, as

all the accounts of his martyrdom were consistent with the condition in which the remains had been found. What seemed to me to point conclusively to the relics being genuine was the great size of the skeleton. I have never to my knowledge seen a larger. I believe that Father Morns, the biographer of the Saint, is not satisfied as to their identity. Minor Canon Scott Robertson, on the other hand, takes a contrary view." The committee of archaeologists appointed by the Dean and Chapter of Canterbury to report as to the identity of the remains, report decidedly against their being those of Thomas à Becket. The remains have been reburied. They were placed in an elm shell, made to fit the stone coffin, and then re-interred in the exact spot where they were found, which is in the chapel of Thomas à Becket, and close to the spot where the murdered Archbishop was originally buried. It is explained that the excavations in the crypt of Canterbury Cathedral, in the course of which the remains of Thomas à Becket were discovered, were undertaken for the purpose of ascertaining whether any Saxon masonry exists there. To settle this point of dispute, researches are still being carried on by Canon Rutledge and Canon Scott Robinson.

The proprietors of *Eddowes' Shrewsbury Journal* have shown a most laudatory appreciation of the importance of the recent additions to the Abbey Church of that town in issuing a pamphlet containing a short history of the building, and an account of the additions, reprinted from their newspaper. The brochure, which consists of some twenty pages, is a model production in every sense, being printed in large quarto on good hand-made paper with rough edges, and having plenty of illustrations, two of which are well executed ink photos. The remaining illustrations, eight in number, would have come out much better on smoother paper; but they are sufficiently good to give a clear idea of the church, and to show how much renovation the beautiful old fabric still requires. It is a disgrace to a wealthy town like Shrewsbury that so fine and ancient a building should have been allowed to cry pitifully for aid for so many years, and it is to be hoped that now the work has been taken in hand it will not be allowed to drop till the clerestory has been raised and the transepts completed. The historical details, although rather meagre, are interesting and accurate.

It was recently stated that an interesting discovery of Roman remains had been made by the excavators engaged on the District Railway works which pass under the site of the church of St. John-the-Baptist-upon-Walbrook, which was destroyed in the Great Fire of London. It was, doubtless, part of the floor of a Roman villa. Another beautiful specimen was found under the Old Leadenhall Market. Both these relics are said to have been removed to some place

belonging to Sir E. W. Watkin. Surely it would be far better to deposit all these venerable remains of Old London in the Guildhall Museum, where everybody may see them, rather than cart them away to some remote and isolated country seat. I am informed that it is very little the Corporation get for their museum without paying heavily for it. Could not the City authorities in future strive to secure relics of this kind for the museum? Perhaps Sir Edward is forming a museum himself which he intends some day to hand over to the public.—*City Press*.

At Aix-la-Chapelle, unknown to most visitors to the place, there is a newspaper museum, founded by Oscar von Froekenbeak. It now contains files or specimens of over 17,000 different newspapers, nearly half of the newspaper press of the world, and the collection is daily being added to. The great curiosity of the museum is No. 46 of the *Texas Democrat*, published at Houston on March 11, 1864, and printed on wall-paper.

An interesting event took place last week at the establishment of Messrs. Trübner. Mr. Karl Trübner, of Strasburg, had purchased of Lord Ashburnham those manuscripts in his possession which had been claimed for some years past by the French Government, and these manuscripts were on that day handed over to M. de Lille, chief librarian of the Bibliothèque Nationale, who had come from Paris, accompanied by two assistant librarians, expressly for this purpose, in partial exchange for the Codex Manesse, which formerly belonged to the University Library at Heidelberg.

We are indebted to Mr. H. W. Smith, of Belvedere, for the following communication:—A discovery has recently been made between Whitstable and Herne Bay. A resident of the latter town walking along the beach near Swalecliffe, observed an object projecting from the cliff. Close examination showed that it was the fossil remains of some animal; and, assistance being obtained, a tusk of the great hairy elephant, whose remains are also found in the northern regions of snow and ice, was unearthed. The encrusted clay being removed, the tusk was found to be fifty-seven inches along the curve, and the thicker end about seventeen inches in circumference. It was in good preservation, only a small portion of the tip being broken off.

An immense cave has been discovered at Bloomfield, Kentucky. It is supposed to have been the abode of cavemen, as numerous relics were found in the shape of pottery and bronze articles. A sepulchre was also discovered in a large niche, at right angles with the main avenue, and in it are numerous mummified bodies.

According to *The Builder*, steps are being taken in Prussia for the more effectual preservation of ancient church monuments, a memorandum having that object in view having been recently issued to the ecclesiastical authorities (consistoriums). Hitherto the Government had only the power to put its veto upon proposed sales of ecclesiastical works of art, but it was powerless to prevent neglect, alterations, or so-called restorations. The ecclesiastical authorities have now been admonished to pay more regard to their preservation, which is enjoined upon them as a duty they have to perform. But a much more effectual check upon waste and spoliation is to be provided in Prussia by a proposed law enforcing such preservation, and providing the necessary funds for carrying it into effect.

An interesting discovery has been made in Canterbury Cathedral. Thomas Bradwardine, commonly called Doctor Profundus, a learned theologian, was Archbishop of Canterbury for less than two months in 1349. It is known that the panelling under the great window of Prior Oxenden, in St. Anselm's Chapel, formed part of the tomb of this archbishop; but it was not known whether his remains were beneath the stone slab. The tomb has just been opened, and the skeleton was found, with fragments of cere-cloth, the skull being perfect, and some of the bones. The tomb had been rifled of any ornaments it might have contained, such as ring, crosier, etc., and was full of fragments of stained glass.

Among the most interesting relics of the Pilgrim Fathers are some autograph writings which establish a chain connecting the Pilgrims with the present day. Peregrine White was the firstborn of the infant colony, having been born on the *Mayflower* after she arrived in Cape Cod Bay, in November, 1620, and he was only a month old when the Pilgrims landed. He survived all their hardships, and lived to a ripe old age, and "Grandfather Cobb," who was born in 1694, knew him well. Cobb was the oldest man in his day in New England; his life covering space in three centuries, for he lived over 107 years, until 1801. William R. Sever, born in 1790, knew Cobb, and recollected him well, and lived until he was ninety-seven years old, dying in October last. These three lives thus connect the landing of the Pilgrims with the present day, and united they cover a period of 287 years. Such longevity is remarkable.

Recently the world has been electrified by the following announcement: An important discovery of several thousand ancient documents has been made at Stratford-on-Avon. The local company of rifle volunteers lately removed their armoury from the old Guildhall to other quarters, and a minute examination of the premises has just been made by the headmaster of the Grammar School, the Rev. S. De Courcy Caffan, whose

school premises also form part of the ancient Guildhall. On his ascending the staircase leading from the armoury, an old chamber was discovered, the passage to which had been blocked for many years. Scattered over the floor of the chamber were some thousands of old documents, some of them in such a state of decay that the writing has become almost illegible. Some of the documents are dated 1579, and the more important range from the time of Queen Elizabeth to that of Queen Anne. The town clerk has removed the papers to a place of safety, and a careful examination of them will be made by the librarian, Mr. Savage.—The second stage in this Shakespearian episode was thus made known: The Record Committee of the Stratford-on-Avon Corporation have held a meeting at Shakespeare's birthplace, with reference to the recent discovery of old documents and manuscripts in a disused room in the Guildhall, when the following resolution was passed: "That Mr. Savage, librarian of Shakespeare's House, be requested to examine and arrange the various documents discovered in the Guildhall, and now deposited in the Record Room, and make a report thereon at the next meeting of the committee, to be held on the 25th inst., and that no access to the documents be permitted pending the librarian's report." The papers, which number between one and two thousand, are mostly done up in bundles, and are covered with dust and dirt. Owing to the librarian's illness, no regular examination of them has yet been made, but already a document dated 1560, and another dated 1609, have been found. The latter was written exactly seven years before Shakespeare's death, and while he was living at New Place, Stratford-on-Avon.—The third and final act was a communication from Mr. Halliwell-Phillipps, which has dashed expectations, and showed that Shakespeare's biographer knows Stratford-on-Avon better than they who live there. The following letter was published in the *Athenaeum* of March 10: "Hollingbury Copse, Brighton, March 6, 1888.—The recently-announced 'discovery' of thousands of ancient documents in an unknown room at Stratford-on-Avon recalls to memory the old story of the young gentleman who found a watch before it was lost. Although the little apartment in which they are deposited is very rarely opened, it has been for generations the receptacle of the overseers' archives, and having made a minute examination of the latter many years ago, I fear I must disappoint expectations, one of which has culminated in the hope of their including an autographic copy of *Hamlet*, by assuring you that there is not a single paper in the collection which alludes in any way to the national poet. I should not, however, have troubled you with this exposure of a little ephemeral extravagance if it did not give me an

opportunity of earnestly entreating the people of Stratford, a town in which numbers of attic corners have been closed up for generations, to consider the possibility of further record discoveries. That there exists any room in the locality, haunted or otherwise, which now remains concealed is altogether incredible; but still it is just possible that documents of priceless value may be hidden behind a modern plaster. And this may be the case, although one of my best hopes in this direction expired long ago, at the demolition of the house that had belonged to the poet's relative and intimate companion, Thomas Greene. The exterior had been modernized, but portions of several of the gables had been long blocked up, and there it was natural to conjecture something of value might have turned up. The offer, however, of liberal rewards to the workmen failed in eliciting anything of the slightest importance.

The interesting and, in some respects, unique church of Acton Burnell, in Shropshire, is now undergoing restoration at the hands of Mr. F. B. Wade. The church, which has been allowed to get into a shocking state of dilapidation, was built by Bishop Burnell, chancellor to Edward I., and is a good specimen of transitional work, the east window being an excellent example of plate tracery. It contains several fine brasses and monuments, and some good carving. It is feared that the restoration cannot be completed for want of funds; but as Bishop Burnell hailed from this parish, it will only be becoming if lawyers, for whom the good prelate did so much, dip their hands into their pockets, and so show their appreciation of his work. Members of the Lower House, too, will not care to be laggard subscribers when they reflect that one of the earliest, if not indeed the first, meeting of the House of Commons was held in this village.



Meetings of Antiquarian Societies.

Yorkshire Archaeological and Topographical Association in Leeds.—The twenty-third annual meeting of the members of the Yorkshire Archaeological and Topographical Association was held on January 26. Mr. Thos. Brooke, F.S.A., Huddersfield, occupied the chair. In moving the adoption of the report, the Chairman gave a summary of the history of the society during the last twelve months, and said he noticed with some surprise that it was definitely stated that the next excursion was to be to Easby Abbey and Richmond. The distance to those places might be too great for some of their members,

and if that were found to be the case, he suggested as an alternative scheme another visit to Fountains Abbey. With the permission and co-operation of the Marquis of Ripon, they had been able to carry on some most interesting excavations. They were not quite completed, but it was hoped to soon resume them, and under those circumstances it would almost be as well if they could visit Easby Abbey and Richmond first. Mr. Tomlinson, the hon. sec., had received from Mr. St. John Hope a short sketch of what he had learnt in his excavations at Fountains Abbey, the result of which had been to throw much light on the Cistercian style of building. The ordinary funds of the society were not sufficient to pay for the still necessary excavations, and he (the Chairman) hoped that those friends who had assisted in the past would again come to the society's help. In conclusion, the Chairman announced that the Surtees Society, through their secretary (Canon Raine), had presented a set of twenty volumes of their publications, which made the association's collection of those valuable works almost complete. The Archbishop of York, the Marquis of Ripon, and Earl Fitzwilliam were afterwards re-elected presidents of the three Ridings of the county.

Leeds and Yorkshire Architectural Society.—Jan. 16.—The Rev. Canon Scott read a paper on "The Transitional Periods of Gothic Architecture."—Architecture could be divided into the two sections of the radiated and arcuated—the architecture of the beam and that of the arch. The buildings of the early Hindoos, Egyptians, Greeks, and Romans were of the former class; and the introduction of the vertical or arcuated style was almost contemporaneous with the advent of Christianity. He first described the arcuated work of the Romanesque as comprised in the Lombardic in Italy, the Byzantine in Constantinople, and the Norman north of the Alps. The special characteristics of the Norman style, as found in England, were the round arch with the cushion capital, the zigzag moulding, and the square abacus on which the arch rests. The transition from the rounded to the pointed arch arose out of constructive necessity, found continually in the new and improved style of building, which enabled architects to vault over different spaces, to economise materials, and to use thinner walls and piers, and to make up for the thrust of the pointed arch by buttresses. The first style of Gothic was the Early English, and was distinguished by the pointed arch, the tooth ornament in the mouldings, and the lancet lights in the windows, of which our finest examples are those of the north transept at York, the Beverley Minster, and the Salisbury Cathedral. The second transition was exemplified by the Decorated style, which was to be found in the origin and development of tracery in the windows and the change from plate to bar tracery. Quoting from Ruskin's *Seven Lamps of Architecture*, Canon Scott described this beautiful development, and continuing, said that the style lasted through the reigns of the three Edwards, and was divided into the geometrical and the curvilinear Decorated. From this point Gothic architecture rather deteriorated than advanced. The next transition was into the perpendicular style, in which the tracery of the windows assumed vertical lines. Several of the noblest specimens of this style were described,

and it was pointed out that this form lasted in varying phases up to the Reformation. The latest phase of this order was the Tudor work of Henry VII. From this time a debased form, known as the Elizabethan, and which was chiefly confined to domestic buildings, was in vogue during Elizabeth's reign. A futile attempt was made to bring it back, even subsequent to the Rebellion, and some of the college chapels at Oxford and Cambridge afforded specimens of the Jacobean Gothic. It was quite possible to point out the exact time when the decadence commenced. It was superseded by the revival of the antique and pagan styles, commonly called the Renaissance. The invention of printing introduced to Christian Europe the ancient pagan authors, and so fascinating was this knowledge, gained for the first time, that the great idea which filled all minds was how most nearly to copy the ancients in their lives and modes and expressions of thought. Besides, the discovery of America, with its rich mines of precious metals, also so roused the avaricious in man, that what had formerly been given to God was now spent in fitting out vessels of discovery and merchandise, so as to gather in the riches of other lands. It was quite incorrect to lay to the Reformation the decadence and degeneration of art, as the descent began two centuries prior to the Reformation, and the Renaissance had already entered on its existence before Henry VIII. defied the Pope. It was well known, too, that the last persons to take advantage of the Gothic revival in our day were the members of the Roman Catholic persuasion, and that in Italy there was less of Mediæval Gothic to be found than in any other country.

British Archaeological Association.—Jan. 18.—Mr. Thos. Blashill in the chair.—Mons. Schuermans, of Liege, forwarded particulars of the discovery of Roman sculptures, built up into the later Roman walls of Grenoble. The date of this second use is about the beginning of the fourth century, as is attested by an inscription.—Mr. Earle Way exhibited some artistic pieces of Delft ware, found on the site of the palace of the Dukes of Suffolk in Southwark.—Mr. Loftus Brock, F.S.A., described a canette of Flemish work of the sixteenth century.—Mr. J. T. Irvine forwarded a collection of sketches of churches in Northamptonshire, including one of a curious inscription at Water Newton.—Dr. T. G. Walker exhibited a fine collection of antiquities recently found near Peterborough, among which was a remarkable fibulæ of early Saxon date, the hammer of Thor being represented in a conspicuous position.—Mr. Bodger exhibited a capital series of Roman coins, also found near Peterborough, and a collection of leaden dumps supposed to have been used in playing some popular game, but which were probably used as small change at a time when nothing smaller than a silver penny was in circulation.—Mr. C. H. Compton referred to the old custom of providing a powdering closet in houses of the time of Queen Anne, for the process of powdering a lady's hair after the task of dressing had been otherwise completed.—The Chairman, in reply, spoke of the existence of a small room frequently found in houses of the date named, and fulfilling the requirements. In Kensington Square some of these rooms project from the back of the house.—A paper was then read on "Ancient Roads," prepared by Mr.

Geo. Payne, F.S.A., but read in his absence by Mr. de Gray Birch, F.S.A. The course of the lower road from Gillingham to beyond Faversham was traced as a specimen of an ordinary country lane of uncertain age. The number of ancient sites which are passed, prove the road in question to be of remote antiquity. It ends at a British earthwork in Bigbury Woods.—A second paper on "Some Recent Discoveries in Winchester Cathedral," by the Rev. Canon Collier, was then read.—February 1.—Mr. W. C. Smith reported the discovery of pre-historic remains at Dunstable. The proposed repair of the village cross at Servington was considered, and a view exhibited. Mr. Loftus Brock, F.S.A., exhibited a series of ancient engravings of the antiquities of Rome, showing their appearance in the latter part of the sixteenth century. Mr. H. Cole, of Winchester, exhibited a large and fine collection of rubbings of brasses, taken by a process invented by himself, by which the exact appearance of the brass is rendered, and all enamel colours, when they occur, can also be reproduced. Dr. Walker, of Peterborough, sent for exhibition a remarkable bronze equestrian figure of Roman date in perfect preservation. A paper was then read on the original design of the west front of Peterborough Cathedral by Mr. J. T. Irvine. Attention having been called to the imperfect design of the three gables over the large arches of the front, the lecturer referred to the curious fact that the stonework showed evidences of having been originally prepared for some larger arrangement of niches and circular windows. These portions touch one another, and in some places the stones are actually cut through irrespective of the pattern, to make them fit into their present positions. A large drawing was exhibited, showing the author's idea of what the original design of the master mason had been. A second paper on "Ancient Wardrobes and Wardrobe Tallies," by Mr. H. Syer Cuming, F.S.A., was then read. Some curious examples of mechanical contrivances for keeping accounts of articles of wearing apparel were referred to at length.—February 15.—It was announced that an invitation to hold the Congress for the present year at Glasgow had been accepted. Visits will be paid to Linlithgow, Stirling, and many other of the places of importance around the city. The Exhibition, now being promoted at Glasgow, will have an important section devoted to Archaeology, and the ancient Palace of the Bishop is to be reproduced. Mr. Loftus Brock, F.S.A., exhibited some Greek statuettes of terra cotta from Asia Minor, showing some curious examples of female costume, one of the figures having hanging bands not unlike the so-called "stole" on the sculpture recently found in the Roman wall at Chester. Mr. J. Silvester exhibited a series of pre-historic flint-flakes and scrapers, bones of animals and men found in some excavations made on his estate at Seade, Petersfield, which he described. Two of the three tumuli referred to have been opened, and burnt bones have been found on a layer of black earth, with fragments of a single urn. There are also three curious parallel banks of earth across a valley formed of gravel, there being a layer of white clay above the natural soil. Dr. Thomas Walker sent notes on the discovery of a remarkable bronze figure,

of Roman date, a horse and its rider, exhibited on a former occasion and again now. It is in perfect preservation, and it was found not far from the borders of the Nene, near Castor, beside the line of what was, perhaps, a summer camp of the Roman troops stationed at Durobrivæ. In the author's absence, the paper was read by Mr. W. de Gray Birch, F.S.A. A second paper was then read by Dr. Brushfield, on the punishment formerly known as the Drunkard's Cloak, of Newcastle-upon-Tyne. The cloak consisted of a tub or barrel which was placed over the delinquent, who was then made to walk about the streets of the town. No other instance of this rough mode of punishment appears to be known in England, but many continental cities, such as Deft, Nuremberg, Copenhagen, Dresden, etc., had similar customs. The proceedings were brought to a close by a reference to the death of Mr. George Godwin, one of the oldest vice-presidents of the association.

The New England Historic, Genealogical Society.—Annual meeting, Somerset Street, Boston, Jan. 7, 1888.—President Abner C. Goodell, Jr., of Salem, occupied the chair, with Mr. David G. Haskins, Jr., as secretary.—President Goodell made his annual address, referring to the custom of his predecessors as making it necessary, although not required by the bylaws of the society. He congratulated those present on the membership of the society, which numbered about 800, with property, outside its very valuable library, valued at \$113,000, some \$70,000 being in funds invested by the wills of the donors. The library, he said, required an increase of room, and in this direction the building committee had been actively at work. He spoke of the work that had been done by the society in examining English records, and bespoke the aid of kindred societies throughout the United States, while expressing the hope that soon Congress would pass a grant of money to aid in the work of Mr. Stevens in that direction. He referred to the many anniversary celebrations which had taken place in various places during the past year, especially those in Portland, Me., where Mr. J. P. Baxter had given \$100,000 for a building for the Maine Historical Society and a public library, and closed by strongly urging the younger members of the society to be careful in taking for granted as correct all so-called historical records, as many anachronisms existed, some of which he spoke of as being false on their face. He alluded to the celebration the society would have on Feb. 6, and invited the members to be present at the memorial service to the late Hon. Marshall P. Wilder at the Horticultural Hall Jan. 18, at 3 p.m., when an address would be delivered by Rev. Andrew P. Peabody, D.D.—The publishing committee reported that the 41st volume of the *Register* of the society had been completed, and that the first number of the 42nd volume will soon be ready for subscribers. The proceedings of the last annual meeting, one of much interest, had also been printed, and in closing its report the committee strongly urged members and others to aid in supporting the *Register*, which is the organ of the society.—Mr. John Ward Dean, the librarian, reported that the entire number of volumes and pamphlets now in the library is 91,736.

Cambridge Antiquarian Society.—Feb. 6, 1888.—Prof. Macalister exhibited six skulls, types of the large

Egyptian collection recently acquired by him for the Cambridge University Museum, and commented on their ethnic characters, observing that craniology had as yet given no support whatever to Professor Huxley's theory that the aborigines of Egypt were akin to the Australoid tribes. He remarked also that skulls from Egyptian sepulchres were scarcely ever of senile subjects, pointing to the prevalence of epidemics, which we know from other sources: of the six skulls exhibited, one showed the prognathous features of the negro type. He also exhibited a number of articles which had been lately found in the coprolite-diggings at Hauxton, Cambridgeshire, including coins of Hadrian, Gratian, Nerva, and Constantine, stycae of Eanred and Burgred, and several bronze and brass rings, buckles, and pins. Several iron knives and hooks, and two carved bone handles. These were found at very different depths in the excavations. Mr. Magnússon read a paper on four Runic Calendars, originals of three of which were exhibited, one belonging to Mr. Henry Gurney, of Reigate, and two to the Museum of Local and General Archæology here; of the fourth, belonging to the Archducal Museum of Mannheim in Germany, Mr. Magnússon exhibited a copy which showed that this book-formed calendar, carved on six plates of wood, was wrought in a peculiar fashion, the lines of each obverse side running from left to right, those on the reverse, from right to left with the by-strokes of the Runic characters, employed as Sunday-letters, turned round in the same direction. The forms of the runes varied greatly, with the exception of that which stood for the seventh day of the week, which retained consistently the same form throughout. This rude and primitive indicator of time began the year on the 24th of December, left out the 30th of that month, and consequently indicated a year too short by one day, as did, indeed, Mr. Gurney's Calendar, and one of the two specimens of the Archæological Museum. Mr. Gurney's Calendar was in several points perhaps the most interesting. It began the year on the 14th of April, St. Tiburtius' day; divided it into two semesters, winter and summer half-year, left out the 31st of December, and had golden numbers of a type quite peculiar to itself, so far as Mr. Magnússon was aware. They were, with the exception of the signs for Golden Numbers XII. and XIII., derived from the Arabic numbers on the old traditional principle of rune-carvers or rather rune-scratchers—for it was a fact, that should not be forgotten, that runes were originally scratched, with a sharp point simply, and only later were executed by the method of carving—never to let a line run parallel to the grain of the wood on which the characters were carved, and thus it constituted a real curiosum in palæography. This calendar, too, contained the Golden Numbers of the Paschal term and of the term of Pentecost, in accordance with the perpetual lunar calendar of the Christian Church. One of the Museum Calendars also had Golden Numbers of somewhat unusual type, and rather irregularly executed. That also began the year on the 14th of April, and left out the 31st of December. Its list of Saints' days and mark-days was unusually full, and altogether it was a very perfect type of "Prim-stave" record. These two calendars must be

older than 1690, or at least belong to the rune-stave tradition which was in vogue before that date, when, by the labours of the Swedish astronomer, Samuel Krok, the reformed rune-stave was introduced, which by its Golden Numbers showed the true novilunia, and instead of III. had XIX. against the 1st of January, followed by VIII., XVI., etc., in due course. The second stave belonging to our own Museum was one without Golden Numbers, beginning on January 1st, and containing a year of 365 days. The noticeable peculiarity of this Runic stick was that the days of the week were so arranged, as to give one the impression that it bore traces of the old division of time by pentades. The first five days of the week formed a group by themselves, and the last two, being merely a couple of straight strokes, were joined together by combining strokes throughout. This, so far as Mr. Magnússon knew, was the only Runic calendar which dealt with the Sunday-letters in this fashion, and was therefore a very valuable and venerable piece of antiquity. For a long time, in fact, since the publication of Finn Magnússon's heathen Calendar of the North, in 1828, no doubt had been entertained, among the learned, of the early heathen time-division of the North having been counted by pentades. But this was the first real document that might be appealed to in support of that mode of computation, having once been in practical use among Scandinavians. Rune-stave records had as yet been very imperfectly studied. Some people would even make us believe that they were of small worth. Yet it was an obvious matter, that they were the last existing proofs of a tradition, which once upon a time was as vividly realized as it was wide-spread; and no one could tell the real age of the traditionary features exhibited on this stave or that, until a comparative study of rune-staves generally had been made by various Runic scholars. Professor Skeat remarked that he thought that the compound characters for 10, 17, and 19 in the calendars might be explained as being merely the Arabic numerals. The first was composed of 1 and a small square 0, the two being joined together; the second of 1 and a small 7 joined together; and the third of 1 joined on to a slightly imperfect 9. As to the old puzzle concerning the order of letters in the ancient *Futhork*, or Runic alphabet, for which no origin had hitherto been found, he suggested that it was not impossible that it had something to do with the Paternoster. The Paternoster was regarded as a charm, and the letters had magical virtues. Even the order of the letters was regarded with a superstitious reverence, as shown by the curious Anglo-Saxon poem on the subject published by Kemble. A translation of the Paternoster into any Low German dialect would begin, as in Anglo-Saxon, with the words—*Fæder ure, thu on (or in) heofonum*; where the words begin with F, U, TH, O. This gives the first four letters. Of course this is but a guess, but, in the absence of further evidence, it seemed to him to be worth mentioning. That the runes were originally scratched rather than cut is curiously shown by the English word to *write*. It is cognate with the German *reiben*, and meant originally to tear or scratch a surface.

London and Middlesex Archaeological Society.
—An evening meeting of the London and Middlesex

Archæological Society was held at Vintners' Hall, Upper Thames Street, on Jan. 26.—Before the reading of the papers commenced the company had an opportunity of inspecting the interesting hall, which was erected by Sir Christopher Wren after the former building was destroyed in the Great Fire, and it was opened in 1671. There is a good deal of fine old oak carving about the hall, in which flowers and fruit (grapes being of course conspicuous) are freely introduced, and there are several beautiful banners belonging to the company, and a couple of well set-up swans on their roughly-formed nests. For special exhibition Mr. J. E. Gardner, F.S.A., had sent a large collection of interesting engravings illustrative of the hall and of other buildings, past and present, in that part of the City, including the Custom House, old London Bridge, and several views of Frost Fair on the Thames, which were arranged on screens in a separate room. On the table in the hall, where the meeting was held, there was a collection—said to be the finest in existence—of jade ornaments and weapons (belonging to Mr. W. H. Cope), which attracted great attention; two of the charters of the Vintners' Company, one of them having been granted by James II.; a case of Apostle spoons (belonging to Mr. W. Pitman, C.C.); and an elaborately-embroidered pall of the Vintners was laid upon the table after the meeting, and some inquiries of visitors in relation thereto were answered by Mr. H. Magee, an officer of the company. Their collection of plate was also shown. It includes many interesting specimens of the gold and silversmiths' art, and not the least curious object is the "milkmaid cup," which is double, the milkpail forming one receptacle for wine, and the dress of the maid another. The pail swings, and it is said that a newly-initiated Vintner is very likely to get some of the wine down his dress front if he is not particularly careful of the movement, whilst he concerns himself with a draught of wine from the other part of the cup.—Dr. Freshfield on taking the chair, expressed the acknowledgments of the society to the Vintners' Company for allowing the meeting to be held—not for the first time—in the hall. He was glad to see so many present and to know that so much was being done by the City companies to publish their histories. Not very much was known about them, but what was known was very interesting. Dividing the companies into three sections—the merchant companies, the crafts or tradesmen, and those of a quasi-professional nature, such as the Scriveners' (one of whose books of record was shown on the occasion), the Apothecaries', and the Barber Surgeons—the Chairman offered a few remarks on each, and concluded by saying that each trade and profession had its antiquities, and there could never be any lack of work for the London and Middlesex Archæological Society to do.—Mr. E. W. Brabrook, F.S.A., then read a long and very interesting paper on "The History of the Vintners' Company," who received their charter of incorporation from Henry VI. in 1437, but whose history as an unincorporated guild could be carried back two centuries earlier. Their local habitation in the Vintry, the noteworthy men connected with them from very early times down to a recent date, the customs of the trade, and many other matters were passed in review by Mr. Brabrook, who caused some amusement by relating how a certain offender was punished in the olden time

by being compelled to drink a draught of the bad wine he sold, the remainder being poured on his head, and he was then sent to prison for a long time and forbidden to follow the trade of a vintner in the City again. Reference was also made to the fact that the vintners enjoy the privilege, together with the dyers, of keeping swans on the Thames, the remainder of the swans publicly kept there belonging to the Crown; and this gave the reader an opportunity of adverting to the old laws relating to the stealing or destruction of the birds or eggs. In the case of one being stolen, it was ordained that that bird, or another, should be hung up in a house by the beak, and the thief be obliged to give the owner as much wheat as would cover the bird up to its head.—Mr. Cope then read a paper on "Jade," a stone, it will be remembered, of various shades of green, which takes a beautiful polish, and upon which the Chinese especially place a high value, and find in it the emblems of many virtues. Its antiquity, the way the mineral is found, method of making articles from it, and many other particulars, were given, and were illustrated by the many beautiful objects which the reader had before him.

Bath Field Club.—The third afternoon meeting of this Society was held at the Literary Institution on Jan. 11. The chair was taken by the Rev. Prebendary Scarth, who presided over a good attendance of members.—Mr. E. Green, F.S.A., read a paper giving an account of a poll-tax collected in Bath in 1379, the second year of King Richard II. After drawing attention to the earliest map of the city, noticed by him in a former communication to the Field Club, as being the ground to be filled with the tax-paying population, the first document quoted was a *Nona* Roll of 1340, relating to a tax of the ninth part from all moveable goods and chattels within the city, when the assessors returned the amount received as £14 10s. 1d., on a gross assessment of £130 10s. 9d. The names of the inhabitants were then criticised, and their occupations. Another example, of 1377, from a Clerical Subsidy, was next noticed, the first name on this list being John Berwykes, prior of the Cathedral church of Bath, and after him twelve brothers, all paying uniformly twelve pence. The modes of taxing adopted in early days being briefly explained, including fifteenths, and fifteenths and tenths, another example was given for Bath for the third year of Richard II., when a tenth and half a tenth, or 15 per cent., on all moveable goods from the laity in the city produced £20. In 1381 a poll-tax, entitled the Account of John Gregory, John Nutton, and Robert Webbe, collectors of twelve pence on all aged fifteen and upwards, produced £14 12s., from 292 persons, men and women. The next document was one for the second year of Richard II., the one specially intended for notice, and one of the fullest and greatest interest. This is the Account of the collectors of a poll-tax of four pence from all the men and women of the city of Bath of the age of sixteen and upwards, mendicants excepted, as assessed by John Gregory, John Nutton, and Robert Compe for the lord the King on the one part, and collected by Richard Forde, John Swayne, and John Cherde on the other part. By good fortune the names of the streets are here given, as well as the names of the residents and their occupations, thus forming a fair directory for the year 1379. The whole number paying this tax, including the Mayor, who heads the list, was 329, from

nine streets, Walcot Street, Brade Street, and Southgate Street being, however, without the walls. Analysing this list, remarks were made on the probable number of children, as only five were returned as paid for. Allowing one-third of the whole number of adults as unmarried, there were 220 couples accounted for. As an average of one child over sixteen may be expected, and two children under sixteen, or multiplying the 220 by five, the population would be found. The names and the occupations were next considered, the great interest perhaps being in the occupations. Much has been said about the woollen trade in Bath, but without any direct evidence. In this roll the question receives some assistance, as besides the often-recurring names of Dyer, Fuller, Webbe, etc., there are actually three weavers and six fullers so returned, enough in so small an adult population to warrant the conclusion that these industries were briskly carried on. Then there are eleven "filators," women who must have been spinsters or spinners of yarn for this same business. The often-mentioned "artificer" was traced also to have been a worker in the same line. Thus Bath, without much imagination, can be discovered as being an industrial city depending on the woollen trade. Neither the Baths, nor bathing, nor the waters are mentioned, neither is there any occupation given, as in any way connected with them. The only evidence of any medico is in the name John Leche, judging only from the name, as no occupation is given with it.—Questions were asked by several members which elicited this further information from Mr. Green: There was no clue to the number of mendicants, but probably they were very numerous. The returns of the poll-tax were probably very much "cooked" in those days, especially as regarded the clerical interests and certain favoured individuals. The servants consisted of three classes, corresponding most likely to domestic servants, apprentices, and hired men servants; it was doubtful if serfdom existed in the city. Canon Ellacombe said it did not seem to occur to people that Bath was an ancient city, and although not rich in architectural remains, it possessed a rich store of records, which papers like the present one were very valuable in bringing to light.—The Chairman also drew attention to the fact that we had clear historical accounts of Bath in the time of the Romans and Saxons, and it was very important now to throw some light on the Mediæval period, which this paper was calculated to do.



Reviews.

Northamptonshire Notes and Queries. Edited by Rev. W. D. SWEETING. (Northampton: Taylor and Son, July, 1887.) 8vo.

Mary Queen of Scots is always a subject of interest, and to Northampton particularly so. A writer gives information about a silver brooch which is said to be a copy of one worn by the Queen. This part contains an unusual number of generally interesting notes, among which may be noted tradesmen's tokens, local dialect, chained books in churches, the old Grammar School at Northampton, crosses cut in the turf, and

Lord Mayors of London who were natives of Northamptonshire. This latter subject is one which we should like to see extended, for it would illustrate many an important aspect of London history. We hope the subject of the crosses cut in the turf, about which the editor inquires, and gives a useful note, will be further investigated.

Bye-gones relating to Wales and the Border Counties. (Oswestry and London: Woodall, Minshull and Co., July to September, 1887.) 4to.

This seems to be as interesting a part as usual, and in the matters of local institutions and local customs rather more full. We are particularly glad to see this, because very frequently the notes of local observers are of great value in elucidating difficult points in municipal and manorial history.

Hull and East Riding Portfolio. Edited by W. G. B. PAGE. (Hull: Barnwell, October, 1887.) 4to.

The article on an old map of Holderness and chart of the Humber is of considerable topographical interest, and that on the monastic institutions of Hull and its vicinity is very useful. Other articles of local importance are also included in the part.

The East Anglian; or, Notes and Queries on Subjects connected with the Counties of Suffolk, Cambridge, Essex, and Norfolk. Edited by Rev. C. H. EVELYN WHITE. (Ipswich and London: Redway.) 8vo.

The Ipswich court books are noted in this part, and the leases and land registers are of singular interest. Church Goods and Churchwardens' Accounts are also subjects treated of. A Weeping Cross and Eastern Counties Horologists are also noted.

The Archives of Andover. Part I. By the Rev. C. COLLIER and Rev. R. H. CLUTTERBUCK. (Andover: J. C. Holmes.) 8vo., pp. 20.

This promises to be a very useful and valuable contribution to municipal history, and we are very pleased to think that so much local interest exists to warrant this attempt at publication. We are not yet conscious of the importance of local archives in England, though gradually much is being done to enlighten us. There is not sufficient of the present work completed for us to enter into its special interest to students, but we hope to see some of the future parts and then to examine them as a whole.

Beaumont and Fletcher. "Mermaid Series." Edited by J. ST. LOE STRACHEY. II. (London: Vizetelly and Co., 1887.)

Having noticed the first part of this selection from the co-dramatists, it is only necessary to add that this second part opens with the "Address to the Reader" prefixed by Shirley to the folio edition of *Beaumont and Fletcher* in 1647, and that the selection of plays here printed comprise: *King and No King*, *Bonduca*, *The Spanish Curate*, *The Faithful Shepherdess*, *Valentinian*. All who care for English drama, all lovers of our literature, know Beaumont and Fletcher; but not all are able to possess their plays, and to such we may say that the selection made in this series is, upon the whole, fairly representative.

How to Write the History of a Family: a Guide for the Genealogist. By W. P. W. PHILLIMORE, M.A., B.C.L. (London: Elliot Stock.)

This is a very interesting and valuable volume, containing a mass of information which will be of the greatest use to all those who are intent on following out genealogical inquiries. We are not sure whether the allusions to heredity and anthropometry will be very alluring to the man who wishes to glorify his family. These scientific investigations are apt to bring out disagreeable facts; they may be of great importance from an outside point of view; but although the fools and knaves of a family may not be turned out of the genealogy, no man cares for their disagreeable idiosyncrasies to be made too much of. And, moreover, the ordinary photographic album is usually so uninviting an object that we are not anxious to see its contents mixed up with heraldic matters. This, however, is merely by the way, for the plan of the book is much to be praised. There are chapters on surnames, and their bearing upon families, on kinship, and the full description of the sources of knowledge is most valuable. One appendix contains lists of Record Publications, the Calendars of State Papers, the Rolls Series of Chronicles, etc.



Correspondence.

HAINES'S MANUAL OF MONUMENTAL BRASSES.

[*Ante*, p. 109.]

A correspondent has just drawn my attention to some errors in my list of additions to Haines in your number for March:

Harlow Aylmar 1518, not 1418.

Hornchurch:

"A shield . . . between three plates."

(?) A lion's head cpd. between three plates; on the one in base is outline of a mullet.

(Haines, No. ix.) The Pennanthe Shield is entirely away from the inscription, and is the one described in the last paragraph of my notes. The brasses were relaid some years ago and got mixed.

Stondon Massey:

No. 1, Sarre. "Over right woman," on a chev., between three . . . six chain links, 2, 2 and 2 each conjoined; this is evidently meant for the Ironmongers' Company.

My correspondent adds that *Roydon* No. 3 (in my notes) is "John Swifte, buried 6 Nov., 1570."

J. G. BRADFORD.

157, Dalston Lane, E.,
7th March, 1888.

EMANUEL HOSPITAL.

[*Ante*, p. 47.]

In Mr. Maskell's account of this hospital there is no mention of the ghost story. It is an article of general belief amongst the less educated inhabitants of Westminster that the place is haunted.

The following statement was made to me by an old

nhabitant, who died some years ago at the age of nearly ninety years. She had it from her parents, who belonged at least to the middle of the last century :

That Lady Dacre, the foundress, expressed a desire in her last illness to be buried in the green plot which forms the principal quadrangle of the hospital; but this could not be, because the ground was unconsecrated. In consequence of the refusal, on the anniversary of her decease the said lady used to walk during the whole night in her shroud, on the lawn in front of the chapel. On the foundation of the school, about 1730, it was thought desirable that the ghost should be "laid." Accordingly a solemn ceremony, at which a considerable number of the clergy and others assisted, was performed, and the unquiet dead appeased.

The worthy to whom I owed this account assured me that her mother had often "seen" the apparition, and was present at the ceremony of its appeasement.

J. M.

February 14, 1888.

A STRAY MEMORIAL BRASS.

[*Ante*, pp. 39, 86.]

My note upon the church brass recently discovered in a pond at Minsterly, in this county, which appeared in the January number of the *Antiquary*, has brought me several communications. Mainstone parish, in which Castlewright is situated, is partly in Shropshire, and partly in Montgomeryshire. The Earl of Powis kindly writes :

"There is a township of Sylfaen in the parish of Castle Careinion, contiguous to Welshpool. I have a farm called Sylfaen, and one adjoining it called Upper Sylfaen belongs to Mr. Turner, of Pentreheillin, near Llanymynrch. They were both portions of the Trefnant estate, in Castle Careinion. I do not know of any family of Jones, of Sylfaen."

The "Sylvaine" of the brass is doubtless the "Sylfaen" hamlet in the parish of Castle Careinion.

Mr. Herbert W. Macklin, of the Cambridge University Association of Brass Collectors, also writes me for some information as to the present whereabouts of the brass, to whom I have replied, and I hope soon to send him a rubbing.

As Lord Powis refers me to a former Vicar of Castle Careinion, in the church of which parish is probably the matrix of the brass, I hope to obtain some further information as to the family it commemorates, and possibly to bring about the restoration of the memorial to the church in which it was originally placed.

R. ANSLOW.

Dogpole, Shrewsbury.

As your Salopian correspondents have failed to discover the whereabouts of *Sylviane*, I, though a stranger to the district, venture to suggest that *Sylvan*, which I see marked upon Weller's map, is possibly the place alluded to.

It is, I should judge, a very small place, perhaps only one house, in the hills as nearly as possible in the centre of the county of Montgomery; it is about half a mile to the south of the road from *Welchpool* to *Machynlleth*, at the point where that hitherto clearly-defined road appears to become a mere moun-

tain track, and is about equidistant from these two towns and from *Castlewright*.

The distance, viz., about sixteen or seventeen miles as the crow flies, would not be too great for a lover to fetch his bride, and the couple may have afterwards settled at or near Minsterly, and, with their son, have been buried there.

The brass certainly ought to be restored to its original place, and this, with the aid of local registers, if such exist, and are accessible to your readers in the neighbourhood, should not be difficult, as the dates are so clearly given.

Some light is wanted as to the shield of arms. The *Cross Foxes* are the bearings of the Williams of Flint and the Williams-Wynn of Denbigh families, and I cannot find that either the *foxes* or the *hennets* are borne by any of the several Jones and James families mentioned by Burke.

I. C. H.

March, 1888.

THE NEW ENGLISH DICTIONARY.

[*Ante*, xv, 181.]

I note the April number of the *Antiquary* for last year contains a very favourable review of a new English Dictionary, on historical principles, founded mainly on the materials collected by the Philological Society, edited by James A. H. Murray (Oxford: Clarendon Press. London: Henry Frowde), 4to.

I have to hand Part III., and turning to the article on the Black Prince, written by Miss Edith Thompson—a lady, I believe, who has aided in the investigation of many historical terms—the writer says that this is a name given to the Prince apparently by sixteenth century chroniclers. A number of authorities are given. It seems to have escaped the notice of the "editor and his staff in the Scriptorium" that there is extant a history of the Black Prince written by one William de Packington, who died in the year 1390. I quote the following from a manual of British Historians, by William Dunn Macray, pages 44, 45 :

"William de Packington, or Packenton, was secretary and treasurer to Edward the Black Prince, Prebendary of York, etc., and appointed Archdeacon of Canterbury in 1380. He wrote two histories in French; the one a chronicle from 1208 to 1380; the other one a chronicle of the Black Prince. A part of the chronicle translated by Leland is in his *Collectanea*, vol. ii., pages 455 to 470."

I find, too, in the interesting *Memorials of Canterbury*, by Dean Stanley, D.D., page 138, the Dean says, speaking of the battle of Crecsey (1346) :

"From that time the Prince became the darling of the English and the terror of the French; and, whether from the terror or from the black armour which he wore on that day, he was called by them 'Le Prince Noir,' the Black Prince, and from them the name has passed to us; so that all his other sounding titles, by which the old poems call him—'Prince of Wales, Duke of Aquitaine'—are lost in the one memorable name which he won for himself in his first fight at Crecsey."

THOS. B. BLACKMAN.

Precincts,
Canterbury.

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